Phil. & Rel.

MAY 20 1946
DARTMOUTH COLLEGE

The
CHRISTIAN CENTURY

Published Weekly

Understanding the Bible
By Clarence Tucker Craig

The Deadening Hand of Endowment
An Editorial

Before America Was Militarized
By Leyton Richards

The Task Facing Protestantism
By Charles Clayton Morrison

Disillusion at Paris
An Editorial

15 Cents a Copy • May 15, 1946 • Five Dollars a Year

In This Issue

CHARLES CLAYTON MORRISON

is the editor of The Christian Century.

CLARENCE TUCKER CRAIG

is professor of New Testament language and literature in the graduate school of theology at Oberlin College. A graduate of Morningside College, Iowa, and of the Boston University school of theology, Dr. Craig has done postgraduate work at Harvard, Basle and Berlin. After a period in the Methodist pastorate, he became a professor at Oberlin in 1928. He has been one of the most active members of the commission of New Testament scholars which has just completed preparation of the Revised Standard Version of the New Testament. Among his books are *Jesus in Our Teaching* (1931); *The Study of the New Testament* (1939); *The Beginning of Christianity* (1943) and *One God, One World* (1943).

LEYTON RICHARDS

has held Congregational pastorates in the state of Maine, in Scotland, Australia and England. In the latter country, after a distinguished ministry at Manchester he went to the famous pulpit of Carr's Lane, Birmingham. There he remained until, in 1941, he became warden of Woodbrooke College, a Quaker foundation associated with Birmingham University. Because of his many preaching and lecturing tours in this country, he is probably as widely known among American churchmen as any contemporary British church leader. His books include *The Christian's Alternative to War*, *The Crisis and World Peace* and *Planning for Freedom* (the Swarthmore lecture for 1943). Dr. Richards' address is 56 Witherford Way, Selly Oak, Birmingham 29, England.

Notice

If your copy of this issue is late, the cause is the coal and power shortage which is confining all Chicago publishing plants, as well as other manufacturing concerns, to a 24-hour week.

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 and developed as an undenominational journal of religion.
Incorporating: *The Christian Work* (1926), *The Baptist* (1933), *The World Tomorrow* (1934).

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
HAROLD E. FEY, *Associate Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

May 15, 1946

Staff Correspondents

J. HENRY CARPENTER (New York)
JOSEPH MARTIN DAWSON (Waco, Tex.)
G. P. MACLEOD (Toronto)
DECOURCY H. RAYNER (Quebec)
GEORGE CARSTAIRS (Edinburgh)
F. W. BURNHAM (Richmond)
ALBION ROY KING (Des Moines)
ERNEST M. HOWSE (Winnipeg)
GEORGE W. BUCKNER, JR. (Indianapolis)
ALFRED W. SWAN (Madison, Wis.)
D. R. SHARPE (Cleveland)
PHILLIP J. MCLEAN (Georgia)
BERT G. MITCHELL (Seattle)
A. R. TIPPETT (Fiji Islands)
JOSE SHERCLIFF (Lisbon)
WILLMAR L. THORKELSON (Minneapolis)
HUGH J. WILLIAMS (Puerto Rico)
E. RALPH WIBORG (New Haven)
WALTER D. CAVERT (Syracuse)
L. RALPH TABOR (Washington, D. C.)
COY WILTON WYNN (Cairo)
K. E. JORDT JÖRGENSEN (Scandinavia)
ROBERT ROOT (Geneva)
SIEBE COOLSMA (Holland)
HERMAN J. KREGEL (Japan)
HERBERT L. MINARD (China)
EDWARD SHILLITO (London)
STANLEY A. HUNTER (San Francisco)
ALVA W. TAYLOR (Nashville)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
K. J. FOREMAN (Davidson, N. C.)
EDGAR DEWITT JONES (Detroit)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
HAMPTON ADAMS (St. Louis)
G. BAEZ-CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
RICHARD K. MORTON (Providence)
ACTON E. MIDDLEBROOKS (Alabama)
A. T. MCNAUGHTON (Australia)
PEDRO ZOTTELE (Chile)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BROADHEAD (Philadelphia)
CARL HEATH KOFF (New England)
MALCOLM W. WILSON (New Zealand)
CLARENCE W. KEMPER (Boulder, Colo.)
GEORGE P. HOWARD (Argentina)
ADIEL J. MONCRIEF (St. Joseph, Mo.)
E. GUERON (Turkey)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1946 by The Christian Century Press. All rights reserved.

Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$5.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 611
- The Deadening Hand of Endowment 614
- Disillusion at Paris 615

Contributed Articles
- The Protestant Task, by Charles Clayton Morrison 618
- Understanding the Bible, by Clarence Tucker Craig 621
- Before America Was Militarized, by Leyton Richards 624

Books
- The River Jordan, by Nelson Glueck 626
- Books in Brief 626
- Books Received 627

Quintus Quiz: Class-Consciousness and Collars 616

Correspondence 628

News of the Christian World
- India 630
- St. Louis 630
- Stewardship Council 631
- New York 632
- Chicago 632
- Universalists 634
- New Zealand 635
- The Carolinas 635
- New York State 636
- Georgia 637
- Church Press 638
- The Church Roll 638

Current Feature Films 638

Calendar of Coming Events

May 14-16. International Conference on the Church and Land Tenure, New York city.
May 14-17. Northwestern District Convention, American Lutheran Church, Fairfield, Wash.
May 15-20. Southern Baptist Convention, Miami, Fla.
May 19. Chicago Sunday Evening Club; Harold Cooke Phillips, speaker.
May 19-25. Church Conference of Social Work, Buffalo.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 23. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
May 23. Presbyterian Church, U.S.A. General Assembly, Atlantic City, N. J.
May 23. Reformed Church in America, Buck Hill Falls, Pa.
May 26. Rural Life Sunday.
May 26. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
May 29. United Presbyterian General Assembly, Tarkio, Mo.
June 2. Diamond Jubilee Celebration, Elmhurst College, Elmhurst, Ill.
June 3-8. Methodist Student Leadership Training Conferences, Lake Junaluska, N. C.; Norman, Okla.
June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 7-9. Congress of Racial Equality Convention, Cleveland.
June 10-15. Methodist Student Leadership Training Conference, Leesburg, Ind.
June 10-19. Methodist Youth Caravan Training Centers, Lake Junaluska, N. C.; Abilene, Tex.
June 11-16. Lutheran Augustana Synod Annual Convention, Duluth, Minn.
June 11-18. Norwegian Lutheran Church of America Convention, Minneapolis.
June 12-14. Finnish Suomi Lutheran Convention, Hancock, Mich.
June 12-16. Lutheran Free Church Convention, Fargo, N. D.
June 12-16. Church of the Brethren Annual Conference, Wenatchee, Wash.
June 15-20. Association of Northern Baptist Educational Institutions, Greenlake, Wis.
June 17-20. Northern Baptist Convention University Pastors' Conference; National Council Baptist Youth Fellowship, Greenlake, Wis.
June 17-22. Association of Federal Council Secretaries, Lake Geneva, Wis.
June 17-Aug. 9. Augustana College Summer School of Swedish, Rock Island, Ill.
June 18-23. Golden Jubilee Convention, United Evangelical Lutheran Church, Blair, Neb.
June 18-23. Danish Lutheran Church Convention, Des Moines.
June 18-24. New Jerusalem Church (Swedenborgian) Annual General Convention, Kitchener, Ont.
June 19-27. Presbyterian, U.S.A., Institute of Theology, Spokane, Wash.
June 19-28. Methodist Youth Caravan Training Centers, Williamsport, Pa.; Sioux City, Iowa.
June 20-26. School of Missions, Winona Lake, Ind.
June 20-28. Northern Baptist Convention National Youth Conference, Greenlake, Wis.
June 24-July 3. Summer Institute for Social Progress, Wellesley, Mass.
June 27-Aug. 1. Winona Lake School of Theology, Winona Lake, Ind.
June 29-July 2. Northern Baptist Convention Women's House Party, Greenlake, Wis.
June 29-July 6. Westminster Fellowship National Council, Dubuque, Iowa.
June 29-July 13. Northern Baptist Convention Leadership Training School, Greenlake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIII CHICAGO, MAY 15, 1946 NUMBER 20

EDITORIAL

LEADERS from thirteen countries met recently in a Swiss village to plan for the reconstruction and relief efforts which are to be carried on in Europe under the World Council of Churches. Heartening reports came from all parts of the Continent, including Germany and Italy, of the relief measures which the European churches themselves, often out of the most dire poverty, are carrying on. Carefully considered long-range plans for the use of such funds as may be contributed from the United States, England, Sweden and Switzerland were adopted. And a ratio was set for the distribution of these funds. Allowing for variations required by local emergencies, it is planned to use about two-thirds for church reconstruction and one-third for material aid. Since we do not possess all the information that was in the hands of these church leaders when they set this ratio, we are not prepared to say that it is a mistake. We are glad to see that preference is to be given, in the appropriation of the larger sum for reconstruction purposes, to new enterprises, and that "gifts in kind" to material aid are not to be reckoned in the division. We trust, however, that adherence to the ratio will not involve any curtailment of all the immediate physical aid the churches can possibly extend. Church reconstruction is impossible on a base of starving or shelterless people. In Europe's present crisis, food and clothing must come first. If these are distributed on a sacrificial scale and with a manifest outpouring of Christian compassion, the reconstruction of churches will follow in due course.

Ratios for European Church Relief

The Limits of Catholic Cooperation

OUR READERS will recall that a few months ago considerable interest was aroused when an organization was launched in Rome to further religious unity, in which Protestants were reputedly invited to join as members and with representation on the central committee. The new body was to be called "Unitas," and was to be presided over by the rector of the Pontifical Gregorian University. Some saw in its founding evidence that the Roman Catholic Church was beginning to show a new readiness for genuine cooperation with non-Roman communions in confronting the encroaching secularism of the present age. At that time we cautioned against a too ready acceptance of that interpretation. It now appears that the caution was well based. Word comes from Rome, through the International Christian Press Service of Geneva, that the constitution of Unitas has been altered to read that "Unitas receives Catholics as members and non-Catholics as friends," and that "the central international committee is composed of at least nine members belonging to the Roman Catholic faith and elected from members of various nationalities residing at Rome." Thus it becomes evident that the familiar Roman Catholic pattern for united or cooperative effort remains unchanged. Unity, in the Roman vocabulary, means all power in the hands of the pontifical church. *Semper idem!*

Growing Outcry Over Mental Hospitals

GOOD may still come out of evil. This old truth is again being demonstrated by the rising national protest against conditions in American mental hospitals. For this protest traces directly back to the experience which more than 3,000 conscientious objectors have had as attendants in such institutions during the war years. If the c.o.'s had not been sent to work in these hospitals in such large numbers, no such overwhelming collection of data as to the conditions there could have been assembled. If this data had not been gathered by men of acknowledged high character, the public would have been slow to believe the reports could be true. Much of the story of the conditions uncovered by the c.o.'s, and of the effort for reform which they are making through their recently formed organization, the National Mental Health Foundation, has already been told in these pages. Last week, however, a good many more million Americans must have been shocked when *Life*, with its mass circulation, published an article, "Bedlam 1946," illustrated with many pages of ghastly photographs, showing the conditions that exist in many

mental institutions. The pictures looked like nothing so much as the old Doré illustrations of the damned on the lower levels of Dante's Inferno, or some of the most unforgettable of the photographs from Belsen and Buchenwald. The text told a story of brutality, neglect, graft and pervasive horror which could be matched only by the worst atrocities of the nazis. With continued publicity of this sort, an aroused public opinion is certain to demand sweeping changes. The article in *Life* pays tribute to the reforms already inaugurated in Ohio, largely under the pressure exerted by the Rev. D. R. Sharpe, executive secretary of the Cleveland Baptists, and also Cleveland correspondent for The Christian Century. What Dr. Sharpe, with the help of a courageous newspaper editor, has been able to do in Ohio, other equally concerned citizens can do in other states. In the light of these current revelations, no Christian minister with a member of his congregation in a mental instutition should rest until he knows what the conditions are in that institution and whether or not they call for reform. The place to begin to gather dependable information is from the National Mental Health Foundation, Box 7574, Philadelphia.

Palestine 'Solution' Not Yet in Sight

AS FORECAST, the report of the Anglo-American commission of inquiry called for speedy admission of 100,000 European Jews into Palestine. If you are interested in the full text of the report it will be found filling six and a half pages of the *New York Times* for May 1. A satisfactory summary fills a page of the *Christian Science Monitor* for the same day. The commission also recommended a number of other things sought by the Zionists, among them an uninterrupted flow of Jewish immigration, removal of restrictions on land sales and development of the Jordan valley "TVA" irrigation and power scheme. For the Arabs, it called for a rise in living standards and educational opportunities, to bring these to the level now enjoyed by the Jews; it also warned the Jews that they must be prepared to pay taxes sufficient to provide such universal schooling. And as a basic proposition underlying all its recommendations, the joint commission declared: "(1) That Jew shall not dominate Arab and Arab shall not dominate Jew in Palestine. (2) That Palestine shall be neither a Jewish state nor an Arab state. (3) That the form of government ultimately to be established shall, under international guarantees, fully protect and preserve the interests in the Holy Land of Christendom and of the Moslem and Jewish faiths." The commission undoubtedly made an honest effort to arrive at a program which would do justice to both Arab and Jew. But nobody seems happy about the outcome, unless it is President Truman. He welcomed the report in terms which indicated that he thought it should be put into effect at once. However, we have press releases from both the American Zionist Emergency Council and the American Christian Palestine Committee telling how unfair it is to the Jews. The Arabs are already on strike in Palestine, and threaten to do more than strike if the proposed 100,000 Jewish immigrants appear. And Prime Minister Attlee has assured the House of Commons that Britain will make no effort to put the commission's recommendations into effect until it has a promise of whatever help is needed from the United States to disarm the illegal Jewish armies in Palestine, now estimated to number more than 60,000 men, and to control any Arab outbreaks against new Jewish immigrants. In the dilemma created by Mr. Attlee's demand, President Truman may fall back on the fact that American Jewish leaders are denouncing the commission report as a justification for doing nothing to put it into effect.

President Ignores Protests Against Vatican Embassy

MYRON C. TAYLOR returned to his post as "ambassador of the President" at the Vatican early this month. Mr. Taylor's return must be regarded as evidence that President Truman has no intention of heeding the protests against continuation of this mission. Yet protests continue to be sent to the White House. In addition to those made when President Roosevelt first opened the mission by the Federal Council of Churches and many Protestant denominations, the recent news of Mr. Truman's intention to renew Mr. Taylor's diplomatic status has brought condemnatory resolutions from the Associated Church Press, from the Universalist General Assembly and from the Central district of the American Lutheran Church. Other church bodies meeting in the near future are expected to register similar objections. There may be a tendency in certain quarters to conclude that, since Mr. Truman has made it clear that he intends to keep the Vatican embassy open, there is nothing more that can be done about it. This is far from so. As was shown not long ago in these pages (see "The Vatican Embassy Fraud," April 3) the Vatican embassy is costing the nation about $40,000 a year. Congress can and should demand control of such a disbursement. At the very least, it should pass on whether the payment of such a sum from executive funds should be allowed. If the White House is impervious to public opinion on this issue, it is by no means certain that Congress will be. By raising the issue of an appropriation, Congress can be put on record.

Way Opened for Direct Aid To Germany and Japan

CONGRESS last week reflected the desire of the American people to see that none of their recent enemies starve or go naked when both houses unanimously passed the bill, S. 2101, introduced by Senator Bridges of New Hampshire. The bill, which President Truman will probably make law before this is read by our subscribers, amends the Trading with the Enemy Act to permit direct donations of food, clothing and medical supplies from individuals and groups in this country to individuals and groups in Germany, Japan or any other former enemy country. Thus another of the bars which have balked American philanthropy comes down. Under this amendment it should be possible for CARE, the cooperative of whose operations we spoke in these columns last week, to extend its feeding enterprise far beyond the seven nations

which were then open to it. Individual Americans, likewise, will now be able to send their gifts to any place in the world where postal service penetrates. It should even be possible for churches and church organizations to adopt congregations in former enemy nations and provide them with adequate food and clothing. We trust that the church relief bodies will soon make arrangements to foster something of that sort on an extensive scale. Meanwhile, the army in Germany, as a sign of its concern with the food situation there, has reduced American army diet from 3,600 to 3,300 calories a day, and distillers in the United States have been ordered to cut by 40 per cent—that is, to 2,500,000 bushels a month—the grain used in May and June. This may not seem like much, but it is better than nothing. However, Chester Davis, chairman of the President's famine emergency committee, has warned that even if the present crisis is averted—and there is no certainty as yet that it will be—another starvation threat of equal or greater dimensions will confront the world by next winter.

Planning for Foreign Student Influx

ALMOST UNNOTICED by the local press, a conference of far-reaching importance for America's future international relations met in Chicago from April 29 to May 1. Called by the Institute of International Education at the request of the state department, the gathering brought together more than two hundred American educators to explore the problem of properly serving the thousands of foreign students who are expected to seek admission into American colleges within the next few years. Before the war there were usually between 6,000 and 7,000 foreign students in this country. At present there are about 12,000 here. Judging from inquiries from abroad, there are another 50,000 waiting to come as soon as there are facilities to take care of them. The participants in the Chicago conference urged the colleges to strain every effort to make room for these students from overseas, seeing in their eagerness an opportunity to make friends for this country which may never return. It held, also, that the doors should be opened to undergraduate as well as graduate students, since the undergraduates would come at a more impressionable period in their lives. And much stress was laid on the need for intelligent help in making these students feel at home in American college activities and in providing them with opportunities for normal contacts with American community living. It is to be hoped that the churches, likewise, will see the opportunity afforded by the coming of these students. There isn't much sense in spending great sums to send missionaries overseas while all but ignoring Christian service to these potential leaders who at this malleable age are right here on American soil.

Obsession with The Neurotic

ANY CHRISTIAN CLERGYMAN intent on understanding this generation to which he must minister will do well to study current literature and drama. To a degree that indicates something far deeper than a mere cyclical fad, they are obsessed with the neurotic, the psychotic, the mentally aberrant and diseased aspects of contemporary life. Book stands are heaped with studies of mental sickness. Many of these take the form of novels, for which there is such a waiting audience that the book clubs snap them up to print in editions that run high into the hundreds of thousands. Others are semi-technical handbooks which promise to tell the reader how to avoid undue mental strain or aberration, and how, in a world that seems to have gone mad, to attain inward poise. The same concentration on mental ill health grips the drama and the movies. Even musical plays, exploiting a golden lode uncovered by Noel Coward, now seem to find most of their themes in the fantasies brought to light in a psychoanalyst's office. And we can hardly remember a visit to the cinema which did not disclose at least one feature film in which mental derangement was the underlying motif. This mounting pyramid of books, plays and films reflects with only a little distortion a period obsessed with the neurotic because it feels itself in acute mental peril. It scarcely needs to be pointed out that it constitutes a responsibility of gigantic proportions for the church and ministry. Perhaps there never has been a time, at least in modern history, when the mental and spiritual therapeutics of worthy religion were so needed. A hundred years ago Thoreau was talking about the majority of his contemporaries leading lives of quiet desperation. Today there is more desperation, but much of it is no longer quiet. It exists in every church and synagogue congregation, and it threatens to become epidemic in the world outside.

France Rejects Proposed New Constitution

HOW LITTLE most of the newspaper correspondents get beneath the surface of French life was shown again on May 5 when France voted on the proposed constitution for the Fourth Republic. The correspondents had almost unanimously predicted that the constitution would be adopted. As it turned out, it was rejected by almost a million and a half votes. Why were the predictions so far astray? Largely because the correspondents touch only the France of a few large cities—Paris, Marseilles, Amiens. The France of the countryside and the small towns remains a closed book to them. But it was this France which went to the polls that Sunday to prove that there is still a great core of resistance to the communist drive toward power. However, it would be unwise to conclude, because of this outcome of this one election, that the question as to the future nature of the French state has been settled. The communists have suffered a setback, but in large measure they brought this on themselves by overplaying their hand. The constitution they offered the country was so clearly rigged to favor the radical elements in parliament, while at the same time hastening the country toward a parliamentary chaos in which communism would appear as the only savior from anarchy, that all but the extreme left-wing elements united against its acceptance. Yet if no constructive program is now forthcoming from French moderates, and no intelligent cooperation is offered from England and America, it

will not be long before the communists will recover from this setback and will move back into an advantageous political position with the claim that they alone have a coherent program to offer the nation.

The Deadening Hand of Endowment

DAYS like these offer soft pickings for the money-raisers. The country never had so much cash, or so little to spend it on. Government never offered larger tax exemptions to the philanthropic. The war years have planted the habit of spending; inflationary fears for the future discourage any return to thrift. Good causes and bad see this as a day of such opportunity to raise money as never was before, and may never be again. And naturally, as the fund-raising campaigns multiply, there are many which seek the endowment of church enterprises.

We venture no blanket condemnation of such endowment-gathering campaigns. There are some types of church institution—colleges, hospitals, orphanages, asylums—which can hardly survive unless they are liberally endowed. The question for such institutions today is not whether they should seek endowments, but whether they can possibly raise endowments large enough—interest rates being what they now are, and the prospects for a further devaluation of the dollar what they are—to keep their enterprises going. If the institution serves a useful social function, we can see no policy for it to adopt but to go after all the endowment it can possibly amass—and to make it a subject of prayer and pious endeavor to gain even more endowment than seems possible.

But when it comes to endowing local churches, the matter calls for reflection. Is the cause of the Kingdom of God advanced, is the service of the church to the community enhanced by the multiplication of such endowments? We doubt it. This country is now old enough so that there are, especially in the eastern seaboard states, numbers of congregations which obtain a large portion of their income from the benefactions of past generations. Do these churches represent strength or weakness in today's Protestant ranks? No one answer can be made to cover all of them. But in too many cases we fear that the endowed church comes to represent a timid, tradition-bound, conforming type of religious life from which most of the vigor and saving quality has seeped away.

The nation is being given an object lesson in the dangers of church endowment from the storm aroused by the threatened sale of St. Nicholas Church in New York. St. Nicholas, as most of our readers must know, is one of the Collegiate Dutch Reformed churches of the city of New York. These churches are members of a single body, or consistory, which holds and administers them under the terms of an endowment which has been gathering capital since the days of the Dutch patroons. Having been endowed with gifts—many of New York real estate—since the 17th century, this endowment is now immensely rich. But because it is so rich, the attention of the consistory frequently seems to be largely centered on guarding the endowment, lest there be a falling off in current income. The current agitation over the sale of St. Nicholas shows how this absorption in the financial aspect of safeguarding the endowment may sometimes work.

The trouble over St. Nicholas seems to have come to a head because of recent losses in the invested funds of the Collegiate churches. We do not know whether these losses have affected the principal of their endowment, or whether only income has fallen off. We do not know whether any questions of bad management are involved; certainly they need not be, since no administrators in the country should have been expected to maintain the former income from interest under the conditions which have obtained during the last few years. But it is admitted that, in an effort to meet certain problems connected with a falling income, the consistory of the Collegiate churches a few years ago placed a $750,000 mortgage on the St. Nicholas Church. This church stands on what must be one of the most valuable pieces of property on Manhattan island. It is on Fifth avenue, on the corner of the tract otherwise filled by the towering skyscrapers of Rockefeller Center, and only about a block south of the Roman Catholic cathedral.

Great efforts were made to buy this property at the time Rockefeller Center was building, but without success. Recently, however, another offer of $4,000,000 for the property was reported in the press. Almost before the members of St. Nicholas knew what was happening, the consistory seemed ready to rush through the sale. It was understood that the money thus realized would be used to pay off the $750,000 mortgage, to make up the income to other Collegiate churches which has been falling in recent years, and in some unspecified place and at some unspecified date to build another edifice for the St. Nicholas congregation.

Violent protests from the congregation, aided by unfavorable comments in much of the New York press, for the time being have held up the sale. The four million dollar offer is said to have been withdrawn. But the consistory has adopted a "principle of sale" resolution which leaves the way open for a resumption of sale negotiations when another good offer comes along; it has informed the congregation that the authority of the consistory in ruling on a matter of this sort must be recognized and is reported to have threatened any ministerial member of the consistory who continues to agitate the question with ecclesiastical discipline. Any sale will require a two-thirds vote of approval in the consistory, which consists of 33 ministerial and lay representatives of the Collegiate churches. The vote in favor of the formerly proposed sale is said to have been 19 to 14, the negative votes being cast by the representatives of the St. Nicholas and Fort Washington churches. A shift of four votes would make the sale possible.

If the sale should go through, another Protestant stronghold would be wiped off the principal avenue of America's largest city. More than that, one of New York's largest and most active Protestant congregations would be broken up, at least for some time, and there is serious doubt whether it could ever be re-assembled. The spectacle of Protestant retreat would be heightened; because of the conspicuousness of the church involved its closing would

be observed throughout the nation. But the Collegiate Church endowment would be given a financial transfusion, and some of the other churches under that endowment, which have come to be almost wholly dependent on it for their existence, would face another period—though probably not a very long period—without financial worries.

This whole story of the storm swirling about St. Nicholas Church is important, not that praise or blame may be apportioned to the members of the consistory of the Collegiate churches of New York. Faced by such financial responsibilities as are peculiar to their trusteeship, it is not hard to understand the positions which they have taken on both sides of the current controversy. Nevertheless, this incident well illustrates the extent to which an endowment, when gathered for the support of a local church, can operate to make factors other than the spiritual impact of that church on its community foremost in deciding church policy. The late Julius Rosenwald, great Jewish philanthropist, held that the only way in which to guard an endowment from acting as a social drag is by providing for the extinction of its principal within twenty years. The same rule might wisely be applied to all endowments of churches. Endowment too often stretches forth a deadening hand.

Disillusion at Paris

AMERICAN desire to see this nation bear its full share in keeping the world's peace received a staggering jolt when the four-power conference of foreign ministers, meeting at Paris, refused even to consider Secretary Byrnes' offer of a permanent military alliance to disarm Germany and keep her disarmed. For years Americans have been told that plans to maintain a peaceful world order were not working because the European nations which wanted such an order could not count on American readiness to police aggressors. Mr. Byrnes offered the Paris conference what the *New York Times* called editorially "the most sweeping proposal in American history as this country's contribution toward an enduring peace." It was nothing less than a 25-year treaty with indefinite extensions promising to use American military forces, in cooperation with those of Russia, France and Great Britain, to strip Germany of every vestige of military strength, actual and potential. And Russia, France and Great Britain would not even put the offer on the conference agenda!

"The reaction" to the American offer, said the *Times*, "was not one of spontaneous or unqualified enthusiasm" —an estimate which comes close to deserving first prize in any competition for this year's most remarkable example of journalistic understatement. In the language of the street, the other foreign ministers gave Mr. Byrnes a firm, and hardly polite, brush-off. This was the more remarkable because the American proposal had been before the other members of the Big Four in treaty form since last February, and the American government had been given reason to believe that it had the approval of at least Mr. Stalin. But when the American secretary of state made the official offer pledging the United States to abandon any isolation forever and to make its armed forces available at any time for use against the possible aggression that has been said to threaten European security, suddenly it developed that the other nations were not interested!

The importance of the rebuff administered to Mr. Byrnes can be measured only by seeing what the treaty he proposed involved for this country and offered the others. For this country, it involved a pledge to use the American might to intervene in Europe at any time a majority of the Big Four—that is, the three European nations represented at Paris—said they were being threatened by a revived Germany. (It also involved a similar pledge to intervene in Asia if a revived Japan threatened China or Russia, but that offer was not brought into the open at Paris.) Such a pledge would have required not only final abandonment of any possible American isolation, but the permanent maintenance of sufficient American armed forces to make it good if necessity arose. A more complete break with past American political tradition, or a more venturesome proposal for an American administration, would be impossible to formulate.

But if the American administration took great chances with its political future in making such an offer, it offered equally great advantages to its European allies. It offered the utmost possible guarantee to Russia and France against any future attack or invasion. The old nightmare of a revived and rearmed Germany was to be completely exorcised. Both nations were to be left practically free to devote their whole resources and attention to the vast problems of rehabilitation and internal development that confront them. To England it offered a pledge that, in case of another assault on European peace arising in Germany, there would be from the start—and long before the start of outright hostilities—instant, full and overwhelming American support for whatever repressive measures were required. England, also, would thus find herself able to devote far more of her straitened means to the tasks of peaceful rebuilding. Nevertheless, the Byrnes proposal was abruptly turned down. Why?

Each of the three European powers represented at Paris seems to have had its own reasons for refusing to consider the Byrnes offer. France read into it an American scheme to keep Germany intact, and hence to keep France from annexing the Rhineland and extracting the Ruhr, either under some form of international control or in some other way, from the Germany economy. France still seeks "security," but the French idea of security continues to be the old idea of strategic frontiers and prostrate neighbors. Neither the realities of atomic warfare nor of modern economic interdependence mean anything to the French mind. That mind still dwells in the Napoleonic era, and Napoleonic thinking demands the Rhineland and the Ruhr. That is all France is interested in at present.

The Russian rejection grew out of more complicated factors. For one thing, the Kremlin saw in the American proposal promise of a situation in Germany which would leave the victor nations without necessity or justification for the continued presence of great armies of occupation. Russia doesn't mean to take the Red army out of Germany

before that country is safely "democratized" on the communist model. Moreover, Mr. Molotov undoubtedly linked this purpose to cut down the size of the occupation armies in Germany with the many other attempts Mr. Byrnes was making at Paris to cut down the size of the Russian occupying armies in other parts of Europe. The proposals made by the American delegation for reductions in the occupying forces in Austria and Italy, which would have led logically to reductions in the huge forces in the Danubian countries that are supposed to be protecting the communications of the large Russian army in Austria, were cleverly phrased, but they deceived nobody. They were designed to get the Red armies back into Russia. The Russians interpreted the Byrnes treaty as one more move in that same game—and that is a game which, at present, they have no intention of playing.

We interpret the British indifference as based upon reasons more worthy of respect. We believe that the British government, following the best British economic thinking, has become convinced that the German problem is no longer military but economic. It is only the hopelessness of the German economic outlook, which may eventually drive the German people to acts of madness, that makes Germany a possible threat to future European peace. The recent analysis in the London *Economist* of the new plan issued by the Allied Control Council for the permanent impoverishment of Germany represents the sort of solid, clear-headed thinking which makes Britain relatively indifferent to military pledges so long as the United States continues to insist on the vengeful, trouble-breeding policies which stem out of the Morgenthau school of thought. If the United States is going to insist on starving the Germans into madness, Britain does not want to consider the possibility of American armies being largely withdrawn from Germany—not even for a day. Moreover, Britain sees in a continued American occupation one more bulwark against a communist wave sweeping over Germany. For these reasons, England showed no more interest in Mr. Byrnes' proferred treaty than did the others at Paris.

Whatever the explanations—and it is likely that there will be others offered besides those we have sketched—the fact is to be reckoned with. The American government made its offer, an offer which from the American point of view was remarkably generous and important, and its European allies gave it the cold shoulder. What will be the effect on American opinion? Already an indication is offered in the remark credited to Senator Vandenberg, whose January speech in the Senate set the stage for the treaty offer. Senator Vandenberg is with Mr. Byrnes in Paris, and is reported to have said to Mr. Vishinsky, who is at Mr. Molotov's elbow: "Another couple of days of this and I'll be more isolationist than ever." It will be surprising if, once the significance of European coolness to the American offer of military security permeates the American public, much the same reaction is not observed generally in American thinking.

It now looks as though the Paris conference might adjourn without coming any closer to solution of the peacemaking problems than it was when it met. If it does so, an international crisis of the most serious nature must be acknowledged. So far perhaps only a small portion of the American public, absorbed as it is in such domestic problems as the coal strike, the impending rail strike and the continued lack of many consumer goods, realizes how near that crisis is or how grave it may prove to be. But nothing will bring this realization more quickly, or do more to hamper the efforts of those who are trying to link this country in permanent cooperation with its European allies, than that popular apprehension of the meaning of the rebuff suffered by Mr. Byrnes' proposed treaty which the next few weeks will certainly bring.

Class-Consciousness and Collars

EDITOR THE CHRISTIAN CENTURY:

SIR: It would be unbecoming for me to enter into the international arena; therefore I can only say that in a certain country those who enter a certain city are requested to remove their collars and ties, which are construed by the proletarians as symbols of Capitalism and Bourgeois Oppression. That makes you think, does it not?

You may go through a long life wearing symbols of capitalism and bourgeois oppression without knowing it. If it were only red ties which have to be removed by visitors to that city, that might be understood. But ties undefined and as such—ties blue or black or even yellow, ties of the old school, ties which are certainly a symbol that tells the well informed that you once played for a great team or rowed in a proud boat—are they to be banned?

But it is the interdict on stiff collars that troubles one most. I assume it is the stiffness that makes them a symbol of the bourgeois. The softer sort are scarcely worthy of attack. Personally I like collars stiff. When they are carefully chosen they fit easily and smoothly, and they endure the strain of the long day unruffled and smooth to the end. Their life is short so that they are seldom worn ragged. They can become associated with you or me. People may say when they see a certain collar hovering in sight, "There, that's the great editor of The Christian Century," or "That's Quintus Quiz—I know him by his collar." That is less likely today than it was in the days when Mr. Gladstone had a high collar all his own, and another statesman, regretting that his collar tended to wear the silk lapels of his frock coat, invented one with rounded corners—a very economical invention with no other attraction. Those days are over, but it is still possible and to be commended within the realm of collardom to have a variation which is your own.

But I must remember now that all these years I have been announcing myself blatantly as a bourgeois. I have been one of the oppressors for whom there is only one fitting end. I was not Comrade Quintus, but Oppressor Quintus, and always betrayed by my collar a definite swerve to the Right!

There is without doubt a popular and, as I think, unjust connection between starched collars and formality, or primness, as my dictionary implies. After describing

with its customary terseness "Starch—the white, odorless, tasteless powder produced chiefly from corn and potatoes," the writer adds, "(fig.) stiffness of manner; formality." But stiffness of manner is not the same as an oppressive bearing. You can be formal in inviting a man to dinner no less than in saying, as oppressors do, "Off with his head!" I may be stiff in bearing and formal, but I am not an Enemy of the People. And until it is brought home to me that there is a connection between Stiff Collars and Tyranny, I shall not discard my collars.

If I did, there would be nothing for it but to wear Scarves—scarves with all kinds of exquisite shades of color, worn with an artistic carelessness; and one of my scarves should be red in the hope that it might conciliate the citizens of that "certain city." But are scarves classed with ties? Sometimes it may be suspected that they are an evasion of collarly cleanliness.

Anyhow, when parties take to requiring orthodoxy in collars, I wonder whether it is excess of zeal or a waning faith that drives them.

Ever yours securely within the ramparts of collardom,

QUINTUS QUIZ.

VERSE

Prayer This Side of Night

THIS SIDE of darkness, forests disappear,
The labyrinthine growths no longer here.
This side of darkness, night and day are one.
No use to look for stars, or moon, or sun.

Prayer this side of night is not desire
For heights set out above a flaming fire,
Or depths cooled by the watery floes of ice.
The edge of darkness counts its sacrifice

Of human toll in neither rise nor fall.
This side of darkness stands a high steep wall.
This side of darkness edges to a pit.
Only the dark-hurled prayer lives after it.

RAYMOND KRESENSKY.

'One World'

THE WAR LORDS perish with the millions slain,
The glass is broken and the iron chain,
The madness passes and the fever dies;
The storms of passion and the lightning lies
That rent the mountains cease upon the plain,
The world we knew lies shattered in the dawn,
And all our sacrifice is one with Babylon!

Six widowed continents tomorrow
Must build One World out of the heart of sorrow:
Europe, Africa, Russia, India, Asia, America!—
Segments and continents aerially linked—Selah!
Through crime and punishment, these six—no more—
In balanced equity must vanquish war,
Or perish under hurricane of fire
From ruthless skies in total ruin dire!

The House of Europe, once united, whole,
A many-chambered mansion of the soul,
Must rise, redeemed from violent tears,
Resplendent over dead, demonic years;
The Dream of Europe, ordered, nobly planned,
In freedom opens, luminous and grand
Above the dead—star-spangled in the dawn
Of peace that desperate eyes now gaze upon.
And East and West, once wide apart,
Must meet in truth—or crush the heart.
God's challenge with satanic bolts is hurled;
Man perishes—or welds his world!

BRENT DOW ALLINSON.

Always Like June

ALWAYS like June is your November tree,
Unleafed by wind and battered by cold rain.
With supplemental leaves upon the brain
You ornament the outline others see.

You stretch a veil of green before your eyes.
Through shriveled bark you watch the warm sap run—
Blood in a hand held red against the sun—
Your vision is in league with far off skies.

Others, less constant, mock you, think you strange
Because you recognize no late or soon.
Always your winter tree is middle June.
When summer comes you cry: "Wherein is change?"

EDITH LOVEJOY PIERCE.

Water Lily

PURE head and white on smooth green shoulder leaning,
Nest of all sweetness, to the sun alert,
Do you give thanks for the deep water screening
The dim dark foot that stirs the sullen dirt?

And is the root eternally contented
With the brown hell from which it cannot break?
Or does it dream of bloom sky-oriented,
And does the white cup sense a sudden ache?

A channel for this tender two-way thinking
Is the long stalk enclosing crystal blood—
Is the green nerve, by its atonement linking
The gold and ivory crown with a root in mud.

EDITH LOVEJOY PIERCE.

Can Protestantism Win America?
Seventh Article in Series

The Protestant Task

By Charles Clayton Morrison

THUS FAR, we have been looking at the America which Protestantism is out to win to the Christian faith. We have not yet looked at Protestantism itself. Our analysis has disclosed the fact that contemporary American society is strikingly unlike the America of three or four generations ago. This change is profoundly relevant to any religion which aspires to win America to its faith. Contemporary culture, we have seen, has taken on the form of a congeries of blocs or orders or magnitudes of secular mentality. Their being secular does not, of course, condemn them. But their absorbing preoccupation with secular interests presents Protestantism with an entirely different problem from that which it faced in the earlier period of more independent, atomistic individualism.

Of course, the mind of the individual is never really independent of its environment. It is always and everywhere fashioned by interaction with it. But the pressures from environment have never been so massive, so highly concentrated, so well organized and so powerful as are those which constitute the environment of the modern individual in America. These pressures originate in a few large, organized systems which operate for the mass production of a secular mentality as systematically as a Ford factory operates for the mass production of a standardized type of automobile.

Other Sources of Secularism

We have brought into bold relief three major agencies which operate to produce this mass preoccupation with the secular. These we have found to be (1) secularized education, (2) the scientific enterprise and (3) commercialized entertainment. Other agencies could have been added, but their elaboration would have unduly extended this series of articles.

Two more, however, of equal importance, must at least be mentioned. One is (4) the emergence of organized labor. This phenomenal development has drawn the great mass of industrial workers into a powerful solidarity whose purpose is to secure the rights and justice denied them under an economic system with which they had previously dealt merely as individuals. The class consciousness generated by this development presents a massive bloc of mentality which Protestantism, traditionally limited by a bourgeois outlook, and lacking any corporate embodiment of its own strength, finds it difficult to penetrate. The other is (5) the extension of the function of the state, whose paternalism tends strongly to change the psychology of individual self-reliance into a psychology of reliance upon the collective community. The moral virtues stressed by Protestantism have been traditionally individualistic, and it has not yet found in the Christian faith an ethic profoundly relevant to this new collective mentality.

Here, then, are five massive blocs of secular consciousness which have emerged in American culture since Protestantism was its ascendant faith. It is not my contention that they are consciously hostile to Protestantism, or that they exploit a conscious secularist philosophy. My only point is that they represent a complex system of secular preoccupation which, in comparison with the simpler psychology of the earlier period, has pushed Protestantism psychologically out of focus in the contemporary scene. Relative to its present cultural environment, Protestantism has, therefore, distinctly receded from the position it formerly held in American life.

Protestantism Seen from Without

Add, now, to these five secular magnitudes the emergence of Roman Catholicism which, as we have seen, has attained the status of a formidable competitor of Protestantism for religious ascendancy, and the picture I wish to draw is roughly complete. If these magnitudes, including Protestantism, are all visualized together, aided perhaps by the architectural imagery of Trinity Church and its surrounding skyscrapers in New York city, which I suggested in the second article, the reader will have what I believe is a true and objective picture of the relative position of Protestantism in the American scene.

What does Protestantism look like when it is seen in relation to the vast and dynamic magnitudes of secular interest and the regimented power system of the Roman Catholic Church? To an outsider, it looks like Trinity Church in its architectural setting. It looks like a survival of an era that is past. It is so regarded by politicians, educators, labor leaders, journalists and the financial tycoons who control the agencies of mass entertainment. For the most part, they go on their way quite unconscious of its existence. Many of them may be members of Protestant churches, but in their vocational relationships it hardly occurs to them that Protestantism is a formidable entity whose significance is important or especially relevant in their secular world. They have ample reason to be respectfully conscious of Catholicism. But the difference between a Catholic membership of 23,000,000 and a Protestant membership of 43,000,000 does not impress them. The reason is that Protestantism is not corporately oriented toward these great psychological blocs in a manner that commands attention and respect.

No Grasp of the Modern World

Protestantism has not learned to live in the modern world. It has carried over from the era of individualism its structures of organization and its simple procedures that seemed appropriate and adequate then, but are so no longer. Everything around it has changed—the whole structure and psychology of society—but Protestantism proceeds as if it were still living in the middle eighties. It has not grasped the fact that it now confronts powerful

collective units of mentality, not merely separate individual mentalities, and that these collective mentalities have been molded by secular interests which religion cannot hope to penetrate by a simple approach to individuals.

Catholicism, on its part, is instinctively and intelligently aware of this collectivist structure of American mentality, and it acts accordingly. It makes itself felt at the centers where mass psychology is generated. Its purpose at these centers, as we have seen, is first to create *mass respect* for the Roman Catholic Church, and then to work through these power centers for building up the church by the acquisition of individuals. It never forgets the individual. Catholicism is political-minded, economic-minded, publicity-minded, education-minded, class-minded, union-labor-minded, race-minded, but the individual is always at the front of its mind. He is the end product which its approach to the collectivity has in view.

But Catholicism does not depend exclusively, as Protestantism does, on an evangelism addressed merely to the individual. Rather, it seems to wait for the individual to come on his own prompting. But its strategy is to make sure that his collective conditioning is such that, when his heart is turned toward religion, the way will be clear for him to turn naturally toward the Catholic Church. Its radio preaching and all its evangelistic efforts are designed to gather the ripened fruit of this collective conditioning.

Challenge of the Collectivist Mind

Protestantism cannot win America until it rids itself of the illusion that American mentality is still individualistic, and that its churches are really gaining because they are recruiting individuals into their membership. The American mind is now predominantly collectivist in its structure. It is molded by a relatively few massive blocs of secular interest, each more or less autonomous, and each under the control of its own center of power. Protestantism, on the other hand, is sectarianized, localized and individualized. It has neither organization nor technique for gaining entrance into or commanding the respect of these collectivities.

Protestantism's contacts with government, the labor union, industrial management, the agencies of mass publicity and entertainment, the educational system, the scientific enterprise, even the family, are tenuous, unimpressive and hardly more than wordy. These contacts do not evoke the respect which a strong Protestantism could command. Protestantism must be brought to see how inadequate is its conception of its task, how insufficient is its strategy and how illusory is its complacent belief that it is winning or, without a radical reorientation of its forces, is able to win the America which it confronts today.

The result of our analysis so far has been to dispel any illusion that Protestantism *has been* winning America during the past three generations or so. But *can* it win America? To answer this question we must now turn our attention inwardly upon Protestantism itself. Here we shall be guided in reaching our judgments by what I have called (see the first article in this series) the *qualitative* criterion. Does Protestantism possess the qualities of character, of spiritual and material resources, of intelligence and of will to win America to the Christian faith?

It is of the first importance to recognize that secularism is largely apostate Protestantism. This suggests that the primary task of Protestantism is to orient itself, both in consciousness and in organization, toward the cultural mentality which it has lost or is in process of losing. To do so is not only to follow the line of least resistance and of greater immediate promise, but it is, strategically, the only course that will save America from Catholicism. The alternative course is to join direct issue with Catholicism. This, I believe, would miss the mark completely. It would be much easier for Protestantism to divert its energies to its controversy with the Roman Church. It has an arsenal of argumentative ammunition already at hand, accumulated over the past 400 years, upon which to draw. But Protestants are self-deceived if they imagine that merely by raising an anti-Catholic clamor they will achieve any worthwhile Protestant results.

A Betrayal of Weakness

For Protestantism to allow its energies to be diverted into this channel would only betray its own weakness. Such a course would be merely a compensatory activity, covering up its failure to tackle its own positive and much more formidable duty, that of winning America to Protestant Christianity. Besides, the kind of mentality which now predominates in America is, as we have seen, peculiarly susceptible to the Catholic appeal; and it is easily conceivable that while Protestantism was engaged in a head-on controversy with Catholicism, it would one day be rudely awakened to the fact that Catholicism had actually won the ascendancy. *The true task of Protestantism is to win the very America which Catholicism is out to win.*

I do not suggest that the controversy with Rome should be considered closed and laid on the shelf. Rome is a cultural competitor of Protestantism wherever the two coexist in the same society. The differences between them are radical and irreconcilable. The ascendancy of one spells one kind of America. The ascendancy of the other spells another kind.

The controversy between them cannot, therefore, be excluded from any adequate conception of the contemporary Protestant task. But it should enter in only obliquely. For Protestantism now has a controversy with American culture itself, the culture in which it was long the ascendant and accepted faith. It is this controversy that must determine its frontal and direct orientation. The aggressive activity of Catholicism should provide Protestantism with a reinforcing incentive to arouse itself, to throw off the illusion that it still holds the predominant position in American society, and to meet the formidable challenge which secularism presents to the Christian faith.

Seeking Revolutionary Results

Such a reorientation of its consciousness and its resources would have revolutionary results. It would eliminate those trivial controversies which have divided Protestantism; it would draw its fragmented parts together in a solidarity of purpose, and it would generate an irresistible inner compulsion to achieve its own organic unity.

In a word, Protestantism must now confront the contemporary scene as if the christianization of America

depended, under God, upon it alone. Too long has Protestantism stood in awe of modern culture. Its sense of mission has been obfuscated by the messianic pretensions of science, by the prestige of public education, and by the benefits which technology and an ever enlarging state paternalism could confer upon the people. All these have been accepted by the general community as marks of "progress." And Protestantism has uncritically adopted the popular appraisal, with the result that its own unique responsibility has been obscured and its energies relaxed. A kind of sycophancy toward modern culture has drained off its militant vitality.

That these characteristic features of modern culture do, of course, spell progress, cannot be questioned—*if each is seen as enclosed in its own framework of activity.* Thus viewed, science is indeed advancing, public education is advancing, the state is advancing—each in its own frame of reference. But when you shatter these frames and see the whole cultural ensemble in the single frame of human good, can you say that *man* is advancing? That America is advancing?

Who, looking out upon the scene of desolation in Europe and Asia, will still affirm that education and science and technology and state paternalism and the labor movement have been leading humanity toward brotherhood and the Kingdom of God? The nations most conspicuous in this scene of horror are the best educated, the most scientific, the most technologically advanced and the most paternalistic nations in the world. This is not the progress of man; it is another fall of man. A recent writer calls it "the annihilation of man."

Isolationism and Appeasement

The amazing fact is that for three generations Protestantism has stood in awe of this secular culture which we now see in catastrophic ruin. It yielded to it with half its heart, and was thereby rendered incapable of giving wholehearted expression to the Christian faith. It has been afraid to stand up to modern culture, expose its pretensions and proclaim its own gospel. This is because it was half persuaded by these pretensions. Its timidity has been manifested in two types of reaction. I shall call one isolationism, the other appeasement.

A large section of Protestantism has, in effect, withdrawn from the cultural scene and taken its Christianity with it. This reaction into isolation is represented by the conservative or orthodox wing which shades off into fundamentalism. Its constituency cuts across the boundaries of all the denominations. Its isolation, however, has not been a protest against modern culture. On the contrary, conservatism has been totally unaware of the true nature of modern culture. It seemed good, in its own sphere, and this wing of Protestantism adopted a laissez faire attitude toward it. It accepted it, together with its pretensions of "progress," but kept its Christianity apart from it, in another sphere.

Thus, in a kind of cloistered isolation, conservatism has been running on the momentum of the Christian tradition, rather than on the perennial dynamics of the Christian faith. The ideology which Christianity forged for itself in past historical situations has been cherished as definitive and sacrosanct, while the challenge to make Christianity intelligible and potent in the present historical situation has not been recognized.

The other reaction to the modern scene is represented by the liberal wing of Protestantism. Liberalism followed a policy of appeasement. Awed by the formidable character of modern culture in its various forms, especially by the glittering achievements and the messianic hopes of science, and by the development of secular education, liberal Protestantism sensed acutely the relevance of all this to Christianity. But the relevancy which it discerned reflected unfavorably upon Christianity, not upon modern culture.

Liberalism and Modern Culture

Liberalism did not propose a radical criticism of this culture in the light of the Christian faith. Instead, it proposed a radical criticism of the Christian faith in the light of modern culture. The question it propounded was: What must Christianity now do to adjust itself to science and to the type of mentality produced by contemporary education? Its major assumption was that the cultural scene represents "progress," while the Christian faith is cluttered with tradition. To make an adjustment, it took over into Christianity the idea of progress as it was secularly conceived, and undertook to insert the Christian ethic of the Kingdom of God into the social process by identifying it with the secular goal.

Thus liberalism played into the hands of secularism by offering it a Christianity which was itself secularized. Its moralism was no escape from secularism, but rather assimilation to it. Its Kingdom of God was merely a translation into religious vocabulary of the utopianism which secularism already possessed. Naturally, those who took the leadership of liberalism have been regarded as the Protestant intelligentsia. Because liberalism seemed able to bring religion and modern culture together, it was identified with breadth of mind, in contrast with the narrower outlook of conservative orthodoxy which dwelt apart, neither penetrated by modern culture nor seeking to penetrate it with the gospel.

The attempt to appease this culture by giving so much of Christianity away to moralism and secularism was sure to find a ready response in certain areas of a mentality produced by a secularized education. But this form of "adjusted Christianity" has been conspicuously sterile. It has lacked power and the sense of urgency that belongs to the Christian faith. It has rested in its negations. It had no dynamic of its own. It expressed itself chiefly in a sigh of intellectual relief when it heard wise men declare that Christianity was just as simple as doing good and that the profundities of the gospel were, after all, virtually meaningless.

Arrested Development and Decadence

In two words, conservatism represents arrested development; liberalism represents decadence. It should be obvious that neither isolation from nor appeasement of modern culture, neither conservative orthodoxy nor liberalism, can win America to the Christian faith. If a choice had to be made between these two, it would probably be easier to rationalize the conservative reaction than the liberal. For conservatism has at least kept alive the conviction that

Christianity is true. But it holds its truth in cryptic forms which are opaque, not only to the secular mind, but, I am bound to say, to the mind of conservative Christians themselves. The traditional ideology is used less as an expression of genuine insight, understanding and conviction than as a set of slogans to maintain denominational morale, or around which to rally partisan movements within the denominations or across their boundaries. This emotionalized rallying around orthodox slogans is probably an inevitable, though blind, reaction against the appeasement of modern culture by liberalism in giving away so much of the substance of the Christian faith.

It is high time for Protestantism to be its Christian self, to assert itself, to stand up to modern culture and declare, "Thou ailest here and here." But the solemn fact is that Protestantism is not able to undertake such a task. It has been standing still for three or four generations while the world around it has been moving farther and farther out of its reach. Protestantism is weak. In its present state it is no match for the secularism which it confronts. It must look within, with honest eyes, examining itself with diagnostic purpose in search of the focal centers of its weakness. When, with an open and honest mind, it turns inward upon itself, it will surely hear the voice of its own conscience saying, "Thou, too, ailest; thou ailest here and here."

Next week, we shall undertake such a diagnostic examination.

Understanding the Bible

By Clarence Tucker Craig

RELIGIOUS CONTROVERSY is usually unfortunate, and especially when it concerns the Book which should unite all Christians. It is with genuine reluctance that I add a word on the significance of the Bible to the expressions which have recently appeared in The Christian Century. I would prefer not to advertise differences concerning the value of Scripture. But I am quite confident that many other readers were dissatisfied with the testimonies of both Dr. Piper and Dr. Enslin and would like to have the question pushed farther.

I should be able to understand the positions of these men in part because I have shared some of the training which each received. Many of the Continental teachers named by Dr. Piper were among my own instructors; at Harvard I had work under Ropes and Lake, as did Dr. Enslin. Each of the witnesses is to a large degree the product of his experience, especially our friend from abroad. That is not said by way of condemnation, but it is helpful in appreciating the genesis of their positions.

Where Dr. Piper Is Right

I am sure that Dr. Piper is seeking to lead men to a proper exaltation of the Bible, to a faith which centers not in philosophical theories but in the Christian belief that God has revealed himself in history. The testimony of an earnest and sincere soul is always to be respected. Professor Piper makes many affirmations which I wholeheartedly applaud. They are the great truths which all Christians share: that God's seeking love is central in our faith; that the Bible is the record of his revelation and therefore in a real sense the Word of God; that the awakening of our faith and the understanding of this Word depend upon the quickening Spirit of God, and thus Scripture becomes a means of grace.

I share Dr. Piper's conviction that the church has often warped the historical and teleological point of view of the Hebrews with Greek interpretations which are really alien to the gospel. I agree that those who stumble on the rock of offense found in the eschatology of the Bible and its provisional dualism have not grasped the full meaning of the Christian point of view. Scripture which contains the Acts of the Apostles and the book of Revelation speaks of a faith for which the historical process contains the very core and substance.

Three Dangerous Emphases

Nevertheless, both the language and the concepts which Dr. Piper uses are strange to me; I must go further and confess that they are in places extremely repugnant. They represent to my mind a failure to translate the essential meaning of the historic revelation into the thought world of the twentieth century. I am as much opposed as he to substituting modern ideas for the gospel. But to read the Bible through the eyes of the sixteenth century is not enough. I would pick out three of his emphases which seem to me to be particularly dangerous and misleading.

The first is the charge of subjectivity which is leveled against the historical, critical study of the early twentieth century. Of course there were examples, for Scripture is studied by fallible human minds. The mistakes of some historical criticism had to find correction in truer and more objective study. But what men like Dr. Piper seem to overlook is that they themselves can never escape a like subjectivity. When they present their own convictions as if these and these alone were reached under the guidance of the Holy Spirit, their attitude inevitably partakes of arrogance. When Professor Piper writes, "The Bible is the infallible source of true religion," he is saying something which is either meaningless or false. The Bible can be studied only by men who select and weigh its contents according to an inevitable personal factor. Of course religious judgments are *not merely* subjective; there are truly objective grounds of faith. But there is no way in which we can absolutize any understanding of the Bible. The human mind is the only judge of truth which we possess. That is inescapable in the very nature of our experience.

I find a second major objection in the way in which conclusions are set up as axioms. Of course there is no such thing as study carried on without presuppositions. There are assumptions, like that of mechanistic naturalism, which must in the nature of the case limit understanding and appreciation of the Bible. But we cannot move from this truth to the specious process of putting our conclusions beyond the reach of critical investigation.

Unexamined Assumptions

Dr. Piper's first axiom is "that underlying the whole Bible there is one message—the substantial unity of the canon of the Bible." No doubt a student of the Bible may safely assume that Esther and Jude were included in this library by men who believed that these books had some relation to the purpose for which the collection was made. Yet that fact can hardly be compared with any axiom of science. But when this idea of the unity of the Bible is trumpeted in order to gloss over its very real differences, it is time to protest. It is a very slippery procedure to smuggle in as presuppositions what really needs to be demonstrated. Of course there are threads which tie the books of the Bible together, but the importance of these is not discovered by preliminary assumptions; the real nature of that unity comes out of full appreciation of the differences which are likewise to be found.

Closely allied to this mistaken methodology is the insistence that only from a previous unreserved acceptance of the Bible as a divine communication can anyone expect to understand it. I do not think that Dr. Piper would grant that to the believer in any other doctrine. What if a Marxist should say, "Unless you make an initial commitment to dialectical materialism, *Das Kapital* will forever remain a closed book to you"? Sympathy always aids understanding, but a book which can be understood only by the faithful belongs to an esoteric cult. Christian Scripture is not for the closed mind alone, but also for the open mind, the man who would discover its truth.

My third objection is to the whole concept of "holy history"—the idea that "within the historical life of mankind there is a special process of holy history going on and converging toward us." Dr. Piper equates his presentation with the German word *Heilsgeschichte*. I certainly should not argue with a German as to the meaning of words in his own language, but I had given it a different translation. *Heil* means "salvation." The concept which I had received was that of a salvation which had been revealed in historical acts of God. But those events did not take place in some hermetically sealed process going on within the rest of the historical stream.

History and 'Holy History'

The historical process is essentially one. The faith of men who have been inspired by God sees in these events meanings of special significance. I am writing these words on Good Friday. In a few hours I shall speak to a congregation of worshipers concerning the meaning of a painful crucifixion outside the walls of Jerusalem as that event is seen by the Christian gospel. But no bystander had any idea that he was observing "holy history." In itself the event was part of the warp and woof of Palestinian life. No *deus ex machina* intruded into the ordinary process of history. Only as the apostles were led by the Spirit of God to see the meaning of the event did it enter into the sphere of *Heilsgeschichte*.

I suspect that part of the confusion at this point lies in the ambiguity of the English word "history." First of all, it means the sequence of events, the ongoing process of life, the thread of time which is never snapped. But history as thus conceived can never be grasped until it is interpreted in terms of someone's experience. What happened in history is once and for all, but recorded history must always be rewritten as these events are seen in new perspective. In this latter sense, we might say that the Bible contains "holy history." The book of Kings is not merely a record of events; it is also an interpretation of those events in the light of the faith of the Deuteronomist.

That process also has had its perverse aspects, for sometimes good men, doubtless unwittingly, have falsified events in the light of the meaning which is truer to them than the facts themselves had been. But as Professor Piper has interpreted his term, it seems to me to be fundamentally false, and to promote that spiritual isolationism which resigns Christendom to defeatism and impotence.

The Bible's Only Proof

Christian faith has nothing to fear by taking its stand in the midst of the whole of life. It does not need to retreat into a corner where it tries to protect its beliefs from unbiased examination. It is undeniable that because Christianity roots in a revelation in history there is no way to *prove* its truth by abstract reasoning. There is no logical process by which it may be demonstrated that God was in Christ reconciling the world to himself. There is nothing else by which the truth of the gospel can be judged. Only as it answers to life's need, only as it is verifiable in experience, only as it is coherent with the rest of life, can what the fathers spoke of as the internal witness of the Spirit be ours.

But here is where it seems to me that Professor Piper fails us. Probably it will appear to him as an unjust charge, but he seems to resign the function of intelligence, which is as God-given as faith, and bow to the impotence of man, for whom Scripture itself has much higher hopes. It is in revolt against this that Professor Enslin has written, and in such exasperation that he has hardly done justice to his own faith. Certainly the permanent values of Dr. Enslin's Bible fail to appear in his article. He presents us with an antiquarian mine, to be sifted and tested, but by a faith which has no observable distinction from humanistic naturalism.

I do not for a moment believe that such a description does him justice; it is only unfortunate that the "plus," which I am sure he holds, does not appear here. But the spiritual barrenness of this presentation is part of the situation that produced the reaction which Dr. Piper illustrates. I agree with Dr. Enslin, however, that this reaction is a deplorable backward step in biblical study—one which threatens to stifle the clarification of the true historic character of Christianity. In some of its representatives, it has led to a literalistic transfer of the first century apocalyptic expectations to our own time. Because the consummation

of the Kingdom of God was not, according to the Bible, to come into history this side of the judgment, they join in a despair of all human improvement.

Four Emphases for Bible Study

What are the trends which Bible study should take in the immediate future? I do not believe that progress will come through following contemporary Continental patterns, the conditioning limitations of which ought to be clear. I suggest the following four emphases which need to be conserved and developed:

1. Bible Study must be rigidly historical if we are serious in the belief that the Book contains the Word of God. I write that with full consciousness of the limitations of historical method. Of course it cannot establish the truth of biblical ideas. It can, however, clarify the historical connections of those ideas and so put in our hands the indispensable material by which we may separate the temporary from the permanent. It seems to me that Dr. Piper only pays lip service to historical study, and then turns around to berate those who "substitute their own opinion for its [the Bible's] message." A religious understanding of the New Testament is not guaranteed *by* historical methods, but a true understanding will never come *without* them. Anything else is *eisegesis,* the wishful thinking which all through the years has furnished support for theological prejudices.

The piety of the practitioners does not alter the fact that the only way the Bible can be truly judged is by taking seriously the work of historical criticism. It is *historical* criticism which insists that the books of the Bible must be understood from the point of view of the writers and the concepts of the original readers. It protests against importing into the documents our own presuppositions, particularly our own confessional theology. The progress of such study, as it is carried on by men who fully appreciate the meaning of the gospel, is our only protection against the miring of the church in obsolete ideas which have no essential relation to the gospel.

The Historical Background

2. Bible study must resolutely oppose the neo-Marcionite attitude which is still found in some modern Christianity. The "Jesusology" which separated our Lord from the religious development which preceded him—not only the ethical teaching of the prophets, but the idea of a people of God and the coming rule of God—is rootless and meaningless. It was a sound insight which led the church of the second century to repudiate Marcion in his rejection of the Old Testament. In revulsion against the determinism inherent in the older view of "fulfillment of prophecy," twentieth century students of the Bible have not always done justice to the organic ties in the continuing revelation of God. It is in judgment on that failure that a book like *The Throne of David* appears. That book's value lies in its insistence upon the importance of the Old Testament for Christian faith. But the way in which it is developed is a distinctly backward step. Unless such study is carried forward with genuinely historical methods, it will fall into the pit of partisan apologetic which is found in some of the biblical theology of our time.

3. Emphasis must likewise rest upon the full recognition of different levels in both the Old and the New Testament. All the material in Scripture does not have the same relation to the central Christian message, and some has hardly any. Especially is this stress needed in our religious education. The modern biblical revival—which we heartily welcome—is leading some people to urge more study of the Bible. That slogan is not enough. What we need is more study of the total Christian revelation. That demands far clearer insight into the primary levels of the Bible, permitting that which is secondary and tertiary to slip into its proper place. In any such distinction, human judgments inevitably enter in, a fact which men like Professor Piper profess to deplore. But in their own use of the Bible they are of course doing the same thing. The only question is whether these discriminations are based on sound historical judgments and sympathetic understanding of the gospel. What is "sound" can be determined only by a free interchange of opinion in an atmosphere where men are not defending dogma but searching for truth. In none other can that which is really primary come to full exaltation.

Analysis and Synthesis

4. Finally, in any adequate study of the Bible analysis and synthesis must go hand in hand. It was inevitable that earlier periods of historical study should concentrate on the analysis which pre-historical study had neglected. Let us not now go to the other extreme and say that analysis has no importance. Such a view is typical of German exaggeration and one-sidedness. It is very clarifying to see in how many different ways the ultimate significance of Jesus for men is presented in the New Testament. It is no wonder that the neo-confessionalism of our time tries to smother this insight under vociferous cries about the unity of the Bible. That means: "There is only one true interpretation and if you do not agree with us you must be wrong, for this is not our opinion but the infallible guidance of the Holy Spirit."

Historicism, on the other hand, has often pointed to these differences and drawn the conclusion, "There is no such thing as Christianity, but only a wide variety of beliefs. The religion of tomorrow may still be called Christian no matter what we make it." But when synthesis is joined with analysis we exalt the unifying element. All these different forms of expression were ways to interpret the significance of what God had done for men in Christ. Possibly no one of them will express our own faith in exact detail, for we do not live in the same century as these writers; the limitations on our experience are quite different from theirs. But we may still stand completely within the sphere of the truth which they were trying to express.

We cannot take this attitude in a spirit of intolerance. If there were valid differences in expression of faith in the first century, I must not deny that the same may be true today. Hence, I welcome as brothers in Christ both Professor Piper and Professor Enslin, though I can agree with neither in his reading of the Bible. And I believe that the truth in that Book will continue to save men despite the limitations of methodology in us all. Nevertheless, I must proclaim the truth as God has given me to see it.

Before America Was Militarized

By Leyton Richards

I BEGIN with a few fragments of autobiography which have a measure of relevance to present-day events, and which have been brought to mind by the article "A Militarized America" in The Christian Century for March 27. For the article took me back in memory to the America that I knew more than fifty years ago, when militarism under the Stars and Stripes was anathema to native-born and immigrant alike.

I was born in England, but my parents settled in the United States when I was nine years old, and I spent a happy boyhood on the outskirts of Grand Rapids in Michigan. The lot we occupied lay next but one to the then city limits, represented in those days by nothing more than a line of white-painted stakes at intervals of several hundred yards. The line ran for the most part through more or less virgin country, with here and there a clearing in the woodland and the scrub. It was a paradise for boys, alike in summer and in winter, especially as our nearest neighbor was a German settler whose peach and apple orchards were freely at our disposal for windfalls in season and for other perquisites always.

Sweet Land of Liberty

It was this German settler who first gave to my brothers and me, young as we were, a realization of what militarism means. He had been a soldier in the Franco-Prussian War of 1870, and at the first opportunity when the war was over, he had brought his family to America in order that his sons might escape the menace of conscription. The United States was known as "the land of liberty," and we had reason to believe it was so, for with our own eyes we had gazed upon Bartholdi's statue "enlightening the world" as we sailed into New York harbor. So, with the gusto of any young American, we joined our fellows in the chant, "My country, 'tis of thee . . . of thee I sing." And then, around the stove on winter nights, we listened to our German neighbor telling tales of "murder, battle and sudden death" on the blood-soaked fields of France; and we understood as he talked why, for him and his sons, emigration from the fatherland was the only way to freedom.

But he was not content merely to enjoy his freedom in ease and comfort. "The price of liberty is eternal vigilance"—and that brings me to another relevant memory in which our German neighbor figured. We were assembled in school to celebrate George Washington's birthday with fit and proper ritual. There we were: little Johnny Bull side by side with little Hans and Gretel, little Jacques and Paulette, little Danes and Dutch and Scandinavians, a sprinkling of Negroes, and the rest boys and girls born on American soil and mostly of immigrant parents. We were to entertain an old, old lady who was reputed as an infant to have looked with wondering and uncomprehending eyes upon the first President shortly before his death. She was pushed in a wheel chair into the narrow entrance hall while we sat in ranks upon the stairs, and to her we sang, "Hail, Columbia," "Three Cheers for the Red, White and Blue" (which might of course have been the Union Jack), "The Star-Spangled Banner" (a national anthem whose bellicose sentiments are rivaled only by the second stanza of "God Save the King"!), and then some further doggerel, among which was this false and misleading praise of things military:

> O, a soldier's life is a merry life,
> As he marches along with drum and fife.

Those were the opening lines, still caught in the sieve of memory; the rest I have forgotten. But whoever penned the lines was a sound pedagogue, for we all promptly "played soldier" on the way home and for many a day after.

A Protest to the Principal

But note the sequel. Our German neighbor was roused to indignation by what he deemed a misuse of the public school in glorifying the military way. Within a week, therefore, he headed a small deputation of parents—which included my mother—and waited upon the school principal. The deputation entered a plea for a more pacific note in the songs taught to the children; and, the principal being a wise as well as a good woman, the plea was accepted after a friendly conference. In consequence, when Thanksgiving Day came around the songs of John Greenleaf Whittier graced our school celebrations, and the legally authorized national anthem by Francis Scott Key was omitted and unsung.

That was the America I learned to love as a boy. It was a land where the shadow of conscription did not fall, and where therefore young men and women were free, under God, to pursue their chosen vocation without the intrusion of the drill sergeant. Indeed, the United States and Great Britain are the only leading countries which have never adopted military conscription in time of peace; and—to say the least—it would be an ironic sequel to a war designed to extinguish militarism in East and West if it issued in the militarization of the two democracies hitherto free from its blight. Yet that is precisely the danger which confronts both countries today.

Always Marching to New Wars?

Lord Cecil once said that in the modern world nobody wants war and yet everyone prepares for it. And a modern dramatist, Channing Pollock, in a play entitled "The Enemy," expresses that situation through the lips of one of his characters. Outside the window of a city office a squad of cadets is drilling, and the business man says to his friend:

> World-wide chaos; and there, across the courtyard, the next generation drilling, marching, marching! Will nothing stop it? Shall we never learn? Must we go on to the end of time, with bands, and banners flying, marching, marching, over our

heaped-up dead, into new futility, new agony, horror and destruction?

The German neighbor of my boyhood would have replied with an emphatic "No." He had seen the bloody feuds of Europe, and then under the American flag he had found it possible to live in amity with ancient enemies and to make friends with those who, in the old world he had left, would have been potential foes. But if these enmities could be dissolved within a single nation, he could see no reason why they should be perpetuated between the nations. One of his familiar stories was of a French and a German soldier lying wounded side by side under the shadow of a ruined chateau. They shared their remaining rations, and one said to the other: "What fools we are; we have behaved like wild beasts, and all the time we might be brothers."

The Only Enduring Reality

Looking back across the years, our German neighbor's faith in the possibility of world peace seems at times too simple and somewhat naive. But it was based upon the only Reality that endures. His family and ours attended the same church, and always as the congregation joined in the Lord's Prayer he would say *Unser Vater* and follow through in German to the end. It was his way of asserting the universal fatherhood of God and therefore the world-wide brotherhood of man. But what he failed to see was that if brotherhood is to insure peace between the nations, it must be translated into terms of national policy; and the first thing to be done is to break the spell of the hoary lie that "if you wish for peace you must prepare for war."

It is interesting to remember in this connection that the fountain pen with which the plenipotentiaries signed the Pact of Paris (for the "renunciation of war as an instrument of national policy") in 1928, was inscribed with a Latin sentence (a variant of the old Roman dictum) which reads, *Si vis pacem, para pacem*—"If you wish for peace, prepare for peace." How is this to be done? The answer, I think, lies in the federal structure of the American commonwealth. The several states have renounced both their right and their power to make war and have pooled their common affairs under a common government; no armies threaten state frontiers, no airfields are plotted for bombing state capitals into dust; state sovereignty has been qualified and yet states' rights have been respected; and to crown it all the machinery of law has been invoked as a substitute for the barbarity of war. On the political plane, therefore, what is needed is some form of international government which shall do for all the world what the federal Constitution has done for the United States.

Conscription Always a Challenge

But is peacetime conscription the way to realize that goal? Here in Britain we are hesitating about our answer, and with characteristic compromise—or, as our critics would say, with traditional hypocrisy—we come to no decision, and merely extend the operation for an unstated period of the wartime military service acts. But what of America? The lead she gives in this matter will be decisive, for if the United States succumbs to the militarists her example will reinforce the urge of those who work for permanent conscription here.

My German-American friend of fifty years ago was more far-seeing than the pressure groups who today seek to clamp compulsory militarism upon a people who fled from Europe to escape it. For he realized that conscription is a challenge and not a protection. As Israel Zangwill puts it in his play, "The War God,"

> . . . this wealth of ships and guns inflames the vulgar,
> And makes the very war it guards against.

The world's hope of peace, therefore, lies not in the imposition of conscription everywhere, but in its universal abolition. That was the dream of my German friend and it was he and his like who helped to make America great and free. But to rivet military compulsion upon his descendants is to dishonor his memory and to deprive America of the cherished liberty which brought him to her shores.

The American Record

I will end with another memory of schooldays in Michigan. The teaching of history in those days, alike in America and elsewhere, consisted largely in impressing upon the memory the record of glorious feats of arms. But in our case there was one exception. It may have been the exception that proves the rule or, more likely, it was one of many exceptions; but others have faded from the mind, while this remains because our German neighbor hailed it as a historic precedent which ought to be applied to Franco-German relationships. At any rate, it is a tribute to the schoolma'am who taught history in Grand Rapids that, from that day to this, the Rush-Bagot Agreement of 1817 has been for me a leading landmark in the annals of the United States and I still vividly recollect how the names of Richard Rush, the Philadelphia Quaker, and Sir John Bagot, the British ambassador at Washington, were written on the blackboard and we were bidden to remember them as two farseeing men who brought perpetual peace to the American-Canadian frontier.

The significance of the work of Rush and Bagot has never been better expressed than in a speech on Canadian soil in 1923 by the then President of the United States. His words are carved in granite upon a monument in Stanley park, Vancouver, erected on the spot where the President spoke. What he said deserves wide publicity. This is how he put it:

> What an object lesson of peace is shown today by our two countries to all the world. No grim-faced fortifications mark our frontiers, no huge battleships patrol our dividing waters, no stealthy spies lurk in our border hamlets. Only a scrap of paper, recording hardly more than a simple understanding, safeguards lives and properties on the Great Lakes, and only humble mile-posts mark the inviolable boundary line for thousands of miles through farm and forest. Our protection is in our fraternity, our armor is our faith, the tie that binds us more firmly year by year is ever increasing acquaintance and comradeship through interchange of citizens; and the compact is not of perishable parchment, but of fair and honorable dealing, which God grant shall continue for all time.

It is more than half a century since I listened at home to our German friend as he told his tales of the Franco-

Prussian War, and it is more than fifty years since I learned at school about the disarming of America's northern frontier. The two pieces of history stood in happy contrast; together they burned into my youthful mind the conviction, from which I have never swayed, that conscription is the enemy of freedom, and that a wise and Christian statesmanship is the only sure pathway to enduring peace.

That is why these fragments of autobiography have a bearing upon the question of compulsory military service in America and Britain today.

BOOKS

Roll, Jordan, Roll

THE RIVER JORDAN, BEING AN ILLUSTRATED ACCOUNT OF EARTH'S MOST STORIED RIVER. *By Nelson Glueck. Westminster Press, $3.50.*

PREPARE for superlatives seldom encountered in these columns. This is magnificent. Expert scholarship, a sensitive appreciation of scenic beauty and religious significance, good writing and superb photography, all combine to make this a completely satisfying account of "the world's most storied river." Surely the Jordan is that. Neither the Nile, the Tiber, the Danube, the Rhine nor the Thames can challenge its pre-eminence as to the importance of the events that have occurred along its banks, and none exhibits more dramatic physical features.

There seems to be a geological fault or crack in the earth's surface extending from northern Syria to the Red Sea. From the height on which Baalbek is located to the Dead Sea, that crack is occupied first by the streams between Lebanon and Hermon which converge to make the Jordan, then by the Jordan itself; from the Dead Sea to the Red Sea, by Wadi Arabah. This depression passes below sea level at a point just above the Sea of Galilee, where the river plunges down a thousand feet in the ten miles just before it enters that lake. Through the greater part of its length, this huge trough and its borders form a region of lunar landscapes, fantastic rock forms, hot springs and dead volcanoes, and forbidding deserts interspersed with lush jungles. Earthquakes have upheaved and twisted its strata and shattered many of the cities men have dared to build upon this austere terrain. Only in its far northern beginnings and along the shores of Galilee does the Jordan valley have any of the lyric loveliness that normally belongs to little rivers; elsewhere, a terrible beauty.

But men have never built great civilizations or lifted the race to new heights by lying down beside still waters. The rivers of Damascus, Pharpar and Abana—"lucent streams," as Milton calls them—were doubtless as much superior to the waters of Israel as Naaman said they were. But it was the Jordan that became the highway of the world's most momentous history—if that can be figuratively called a highway upon which no boat could sail and along which no road could run. "The fantastic river and its amazing valley," says Glueck, "sunk in their incomparably deep trough, have left their mark on fifty thousand years and more of human history." The prehistoric "Galilee man" or *paleoanthropus palestinensis,* whose skull was found in a cave overlooking the lake, dates back perhaps twice that far. As successors to this primitive strain, the Natufian cave dwellers came in, about 10,000 years ago, and with them a culture of building, planting and weaving began to begin. The rest of the story is in the Bible, and in the history of Roman domination, the spread of Islam, the Crusades, and subsequent events, all enriched and illustrated by the findings of archeological research in which Dr. Glueck has himself long been one of the most important figures.

The plan of the book is simple. After a preliminary survey the reader is taken on a personally conducted tour down the river from its sources in the snows of Lebanon and Hermon to the point where it merges with the Dead Sea, with excursions backward into history, biblical and other, as points with historical associations come into view. What gives the treatment its extraordinary value is that the author's thorough first-hand scholarship in the history and archeology of the region is matched by a high degree of religious and aesthetic appreciation. The pictures are in themselves worthy of a separate review. There are 113 of them, full-page, including a great number of views from the air which give a vivid portrayal of the physical geography of the area. Pictures and text together give a unique and completely satisfactory account of a unique river.

W. E. GARRISON.

Books in Brief

THE UNITED STATES MOVES ACROSS THE PACIFIC. *By Kenneth Scott Latourette. Harper & Brothers, $2.00.*

In the course of writing his monumental *History of the Expansion of Christianity,* Professor Latourette must have gathered an enormous store of collateral material, which accounts for the number of books now appearing with his name on the title page. It would be unfair, however, to regard this as no more than a volume of such hastily assembled collateral material. It is an independent study which, though swift and brief, bears on every page evidence of the immense scholarship that produced it. Dr. Latourette divides his book into three parts: how we came to cross the Pacific; what we face there; what we should do about it. The first two parts are summarizations, as full and accurate as any non-expert commentator on Far Eastern questions needs. Perhaps the only lack in them is an insufficient attention to Russia as one of the factors we face across the Pacific. If, as this book insists, the United States is bound to take the lead in controlling the peace of the Far East for the next fifty years, or until China becomes in truth a Great Power, how far will the United States and Russia both feel it necessary to control China? Dr. Latourette hopes neither of them will, but if they do, isn't there danger of a clash right there which constitutes the most important problem for our future Asiatic policy? Even in as short a book as this, Dr. Latourette might helpfully have said much more about that problem than he has. His closing section, outlining a future Far Eastern policy for the United States, is packed with wisdom. He sees the danger of an American imperialism, and warns against it. He sees the "morass" we are getting into in internal Chinese politics, and warns against it. He sees the things that must be done if Japan is to be made a peaceful member of the family of nations, and warns that selfish and short-sighted interests in the United States will try to keep us from doing

them. He offers no panaceas, and he is free—thanks be!—from all cocksureness. But it would be hard to compress into equal space an anywhere nearly equal amount of genuine, far-sighted statesmanship.

INTRODUCTION TO KANT'S CRITIQUE OF PURE REASON. *By T. D. Weldon. Oxford University Press, New York, $3.75.*

Generations of puzzled students have found in Kant's *Prolegomena* the most useful introduction to the *Critique*. It is still a great help. But something more is needed which Kant could not give. His thought must be seen not only against its background of earlier philosophy and then current science, but also in the perspective of later scientific developments. Professor Weldon (of Magdalen College, Oxford) gives such a view, besides furnishing a lucid survey of the argument of the *Critique*. Kant's most serious limitation as seen from the present, says the author, was his disposition to assume the finality of the Newtonian scientific concepts of his day. Kant built his metaphysics on Newton's physics and they have become obsolete together, but only in the same sense—not as wrong but as incomplete. An a priori philosophy cannot answer all the questions of an age of empirical science. Kant himself perhaps had an inkling of that when, in the *Prolegomena*, he wrote, *"Nur in der Erfahrung ist Wahrheit."*

SPRINGS OF HELLAS AND OTHER ESSAYS. *By T. R. Glover. The Macmillan Company, $2.75.*

Such essays as these are like pearls built around grains of sand. What matters is not the nature of the original irritant—in this case the ostensible subject of the essay—but the precious quality of what is deposited around it. Even on the most elevated levels of culture there is no current excitement about Quintillian, Polybius or Pausanias, and almost as little about the fountains and city water systems of ancient Greece, the fortunes of exiles and other displaced persons in the Greek world, and the extent of Cicero's private library. But the late Dr. Glover, being not only a great classicist but also a warmly human personality and a skillful writer of English, makes such topics the nuclei of essays of notable charm. There is the sound substance of classical and historical scholarship in them too, but most readers will value them more for the intellectual delight than for the information they afford. Two of the papers deal with themes of more general and permanent interest: "The Mind of St. Paul" and "The Welding of Mankind."

THE CHRISTIAN PATTERN. *By Hugh Stevenson Tigner. The Macmillan Company, $1.00.*

What is it that distinguishes the Christian way from that of "the world" and constitutes a Christian "pattern" of life? It is the quality of being "God-centered," which finds its concreteness in the moral and spiritual imperatives of worship, thanksgiving, humility, service and love. In a style that has both clarity and charm, and with thinking that is as straightforward as the writing, Dr. Tigner shows the practical meaning of these things. In the good-natured little interpolated chapter on human pride (as an expanded footnote to the one on humility) there is more to reduce the swollen ego to healthy proportions than in some more pretentious theological discussions of pride as a deadly sin.

DICTIONARY OF STANDARD MALAY. *By Vernon E. Hendershot and W. G. Shellabear. Pacific Press, Mountain View, Calif., $3.75.*

Every reader who bought and studied Dr. Hendershot's *First Year of Standard Malay*, which was reviewed in these columns a year or two ago, will of course want this dictionary. So will all other students of this interesting, important and rather easy language. Chinese, Japanese and Malay are the three great langauges of east Asia and its islands. (Perhaps Russian should now be named as a fourth.) The present work is a Malay-English dictionary, with rather extensive classified English-Malay word lists in an appendix. Since the publication of Dr. Shellabear's dictionary (Singapore, 1902), the Malay vocabulary, like every other, has received many additions. With the earlier work as a foundation, the two scholars have made a thoroughly modern dictionary. While Malay grammar is utterly simple and inflections are completely absent, there are many idioms and compound terms which call for elucidation. One merit of the book is that it includes these. A corresponding English-Malay dictionary is still needed.

Books Received

(Some of these will be reviewed.)

The Way, the Truth, and the Life. By Glenn Clark. Harper, $1.50. Studies in the nature and practice of prayer, consisting of interpretations of the Sermon on the Mount, the parables and aspects of the life of Jesus, with a prelude, two interludes and a postlude on Jesus' four "lessons on prayer."

The Albert Schweitzer Jubilee Book. Edited by A. A. Roback. Sci-Art Publishers, Harvard Square, Cambridge, Mass., $7.50.

The Clock of History. By Alvin Johnson. W. W. Norton & Co., $3.00. Too varied in its themes to be reviewed as a whole, this collection of twenty-two essays touches contemporary life deftly at many points. Political, cultural, economic and educational topics are discussed. A section tells of the New School of Social Research, of which Dr. Johnson was the founder and, until his recent retirement, the director. It is a thought-provoking volume.

Yankee Ships in China Seas, Adventures of Pioneer Americans in the Troubled Far East. By Daniel Henderson. Hastings House, $3.00. From clipper ships to B-29's, from silk and tea and opium with episodes of smuggling and piracy to modern commerce and modern war, this salty narrative tells the story from 1784 down to practically now.

The Minister and the Ministry. By Walton Harlowe Greever. United Lutheran Pub. House, Philadelphia, 75 cents.

The Star and the Leaf. By Adelaide Love. Dodd, Mead & Co., $2.00. Mrs. Love is one of the most consistently satisfying of contemporary poets. Her thought is strong, her feeling sincere and sensitive without being overintense, her words inevitably right.

Discerning the Signs of the Times. Sermons for Today and Tomorrow. By Reinhold Niebuhr. Scribners, $2.50.

Calvinism. By Arthur Dakin. Westminster Press, $2.75.

New Buildings on Old Foundations, A Handbook on Stabilizing the Younger Churches in Their Environment. By J. Merle Davis. International Missionary Council, 156 Fifth Ave., New York, $1.75. For the writing of this book the author has had an extraordinary preparation in his years of missionary work in Japan, his sociological studies and surveys, his five years as general secretary of the Institute of Pacific Relations, and his travels and missionary researches in many parts of the world. This work will be a foundation book in the study of the wider aspects of Christian reconstruction.

Citizenship and the New Day. By Parley Paul Womer. Abingdon-Cokesbury, $3.00.

One World or None. Edited by Dexter Masters and Katharine Way. McGraw-Hill Book Co., $1.00. The meaning of the atomic bomb for the future of civilization. Essays by seventeen scientists and publicists including Compton, Urey, Einstein and Shapley.

Education and the Faith of America. Edited by Paul D. Shafer. Packer Collegiate Institute, Brooklyn, N. Y. Addresses at the centennial celebration of Packer Collegiate Institute.

New Age Bible Interpretation. Old Testament, Volume II, King Solomon and the Temple Builders. New Age Press, Los Angeles.

Highly esoteric. Solomon was a Master Mason, though of course the craft is much older! The cornerstone of the temple was a "mystical stone" which "Enoch had placed in the ninth stratum of his subterranean vault, where it was discovered by Noah and used an an anchor to fix the ark on Mt. Ararat." It was also Abraham's altar and "Jacob's pillar" *(sic)*. Much earlier, men had built many temples to "receive the emanations" from the star Spica. "According to occult records there was such a temple in Thebes as far back as 32,000 B. C." The documentation of all this esoteric history is in similarly vague terms, except where it rests upon the Bible considered as "written in cypher."

Cappy Dick's Pastime Book for Boys and Girls. By Robert Cleveland. Greenberg, 400 Madison Ave., New York, $2.00.

Figure Fitness in Fifteen Days. By Veronica Dengel. Franklin Watts, New York, $1.00. It seems a little quick, but that's what the lady says, with exercises and diet described in detail.

CORRESPONDENCE

What Protestantism Needs!

EDITOR THE CHRISTIAN CENTURY:

SIR: What Protestantism needs is more men with the courage and faith of G. Bromley Oxnam and less insipid articles on "Can Protestantism Win America?".

Washington, D. C. HELEN BENSON.

A Call for Reprints

EDITOR THE CHRISTIAN CENTURY:

SIR: I always enjoy the frankness of The Christian Century. Your articles on "Can Protestantism Win America?" are timely and worth far wider distribution. I trust that these articles may be published in bound form when they are completed.

First Lutheran Church, FRED H. BLOCH.
Oklahoma City, Okla.

[If there is sufficient demand, arrangements will be made to reprint the series on "Can Protestantism Win America?" at its conclusion.—THE EDITORS.]

If Congress, Why Not Schools?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest your article, "Protestantism and the Public Schools." In general I agree with it. But when you oppose Bible reading and prayer in school, I am just a trifle doubtful. When I was in high school, the principal always read a Scripture passage and offered prayer. At least the Lord's Prayer in concert. It started the day right. A competent interdenominational committee could easily find abundant non-controversial passages to make a different one for each morning.

Congress and state legislatures are opened with prayer. Why not schools? Many children never will get much Biblical knowledge in any other way.

Bloomington, Ill. F. C. READ.

Teachers and Techniques

EDITOR THE CHRISTIAN CENTURY:

SIR: Your penetrating statements in "Protestantism and the Public School" cannot be pleasing to a Christian educator, but do nevertheless present analyses in which he must for the most part concur. The practical stimulations of your article will, I hope, bear much fruit for general education. There are many bridges to cross, and among them the unfortunate circumstance that presentation of human experience through formal curriculum frequently fails to leave the impression to which it is entitled. Even in the modern school, well motivated as its work is, there is a compulsion about formal education that dubiously lends itself to the presentation of religion. Our system of classroom evaluation designed to fail or promote seems contrary, somehow, to the concepts of humility and forgiveness which the instructor must not only teach, but live! And all the other teachers, too, must become purveyors and living testimonials of religious values.

While it is true that in the modern school we have, as you point out, a technique by which we are able to teach partisan issues with great objectivity, leaving the student to choose his own vehicles of application, yet in many fields, such as citizenship, science, mathematics and character education, we purposely set the stage so as to provide a number of opportunities for active child practice, here and now, in the field of instruction. I would expect the sincere public school teacher of religion to follow somewhat the same procedure. I mention this because of your reluctance to let such teaching in the school become the "inculcating of religious devotion." I would not expect an instructor in literature, for example, to teach it without striving for those appreciations which are the meaningful ends of literary pursuit. Private devotion is one of the meaningful ends of religious instruction; and vastly improved personal attitudes in the school and community would be another.

The curricula of general education is incomplete *without* religion, and it would be vastly implemented *by* religion.

Frenchtown, Mont. BOYD F. BALDWIN.

Social Science the Savior

EDITOR THE CHRISTIAN CENTURY:

SIR: I object. I object to the position you give religion in the determination of values. I object to the idea that values have no rightful place in the mind of the scientist.

Values are man-made. They develop through trial and error. Science—social science—clarifies these values, shows the relationships between them and the institutions set up to perpetuate them. Social science, through analysis and criticism, through experimentation, finds out whether or not a new fact, say the atom bomb, will advance or retard the development of human fellowship and brotherhood, of peace and good will.

It is this social science upon which we must rest our hope of developing a code of morals or actions which will bring about better living conditions. It is this scientifically developed code which we must teach in our public schools which gives us hope of eventually bringing about a real democracy characterized by the practice of the virtues of love, humility and service.

When we take these fine sociological principles and base them upon scientific study and experimentation rather than upon doubtful revelation from a doubtful divinity we will have something which can be taught to our young people with some hope that they will be accepted.

The Christian religion with its present foundation is indeed in danger from science but I think that the social principles enunciated by Jesus or credited to him will stand up under scientific scrutiny.

Porterville Junior College, ARTHUR J. GRAVES.
Porterville, Calif.

Lutheran Parochial Schools

EDITOR THE CHRISTIAN CENTURY:

SIR: I was particularly pleased with your article, "Protestantism and the Public School." It was disappointing, however, that you failed to mention the Lutheran parochial school system in America. Lutheran schools on the American scene antedate the unofficial parochial system of the Roman Catholics by many a decade. Dr. Walter A. Beck in his investigation, *Lutheran Elementary Schools in the United States,* wrote a history of the

Lutheran day-school system. The first Lutheran schools in America were organized by the Swedes about 1700. There were earlier attempts but these were unsuccessful, because of the lack of teachers and the nature of the problems of communication. Other immigrant groups, as the Germans and the Dutch, also had parochial schools. The oldest Lutheran school in America today is that of Old Trinity in New York, founded in 1753. By 1800 there were about 130 Lutheran schools in operation in the United States.

Today the Lutheran school system is well known and very strong. Schools are operated by its teachers in many parts of the world, as well as in America. Our own Lutheran group operates two teacher training colleges, one in River Forest, Illinois, and another in Seward, Nebraska. Our preparatory ministerial colleges and seminaries and our Lutheran university at Valparaiso, Indiana, also contribute to this program of training parochial and high school teachers.

Lutheran Church, Canoga Park, Calif. — MARCUS KOCH.

War Memorials in Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Living Memorials" emphasizes an important matter. The problems of selecting worthy living memorials are many but every church should confront them.

One paragraph in your editorial struck me as shockingly superficial. You advise memorializing only those members of the church who died in combat. You indicate that others who served do not merit this recognition. Have you walked through a military hospital lately? Have you talked with young men who were so badly wounded in battle that they remain the living dead of this war? Did not all offer themselves to their country and submit to absolute military control?

In other words, if individuals are to be memorialized, it is superficial to draw a simple line between the dead and the living. I believe churches must recognize all or none. Perhaps memorializing is not the proper term. At any rate, all who offered themselves, yielding up their freedom of movement and decision, deserve the same recognition whether their offer of sacrifice, even unto death, was accepted by the fates of war or not.

Let the dead, the living dead and the living stand together in the recognition churches may accord those who served in World War II.

University Church of Disciples, Chicago. — IRVIN E. LUNGER.

[Our editorial strongly cautioned the churches against following the pattern of the general community in erecting war memorials. Such memorials, we said, were incongruous in a Christian church. Our distinction in favor of memorializing the devoted and beloved sons of the church who were killed in the war rests on grounds that do not imply any glorification of war or unique honor to the soldier as such. A memorial to them would be a simple tribute to their churchly devotion and an expression of the love in which they were held as Christian men by the church. It could also be interpreted as a condemnation of war, which takes such men as its victims. Under this interpretation the memorial would express the only attitude which the church, consistently with its nature as the church of Christ, can take toward war. Dr. Lunger asks: "Did not all offer themselves . . .?" The answer is No; they were *taken*. —THE EDITORS.]

Both Sides Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest the correspondence you have published under the caption, "Piper's and Enslin's Bible." I note that several of the letters are critical of your publication for presenting either one or both of these viewpoints. This is a word to congratulate you and to thank you for publishing all these articles.

Are these critics so straitened in their theological views that they have no desire to learn the outlook of outstanding thinkers of our day? Do they feel that truth is so static that they do not even wish to examine other convictions than their own? Would they attempt to hold you responsible for every statement of every author who writes for your columns?

With the presentation of many viewpoints we may all become better equipped to determine our own position or to discover new strength and appeals for the position we already hold. This way lies growth and the satisfaction of thorough, well-rounded thinking! I think you have by no means "gone too far in trying to present both sides to a question."

Shades Valley Presbyterian Church, Birmingham, Ala. — P. G. COSBY, III.

The Inscrutable God

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me a word of comment on one sentence in Dr. Morton S. Enslin's article entitled, "Dr. Piper's Bible." Toward the close of his discussion Dr. Enslin says: "It is a relic of the senseless attitude which . . . recounts stories of . . . sea gulls sent in answer to prayer to starving sailors, all the while blinding its eyes to the implication of the deaths of thousands of others who were apparently in as dire need and who had prayed just as devoutly."

Dr. Enslin thinks it "senseless" to see in such experiences as that of Capt. Rickenbacker an answer to prayer; but the error is his, in reasoning about prayer as if it were analogous to a natural force, which, if it works in one case, ought to work in another case as well. Prayer is not like that; it is something in the sphere of personal relations. You ask a friend for a favor. He does it and you thank him. Later you hear that someone else asked him for the same kind of favor and he refused. This may surprise you, because you do not know why he refused; but even if there were a thousand cases like that, this would not in the least affect the reality of your own experience. If we really believe that in prayer we are dealing with a personal God, we shall recognize his right to grant and to withhold at his discretion. Why he should save the life of one man by sending a sea gull to perch on his head, and allow a thousand others to starve, in spite of their prayers, we do not know, and do not need to know. That is his business.

Holland, Mich. — ALBERTUS PIETERS.

Attracting Youth

EDITOR THE CHRISTIAN CENTURY:

SIR: One would suppose, judging from results, that the world has had enough of German rationalism (via French rationalism) by this time. But when I read the Enslin article I felt sure I inadvertently had picked up a copy of The Christian Century of at least a generation ago when this particular brand of "learned ignorance" was being flaunted so brazenly in your columns.

One of your correspondents says, "It is men like Enslin who can attract twentieth century youth to the church." How? By destroying their faith? Too bad, but churches aren't built that way. Preachers all over the land are loud in their wail because of dwindling youth attendance. Youth is "attracted" to a Christ who is lifted up; not to one who is dishonored and besmirched.

Atlanta, Ga. — (MRS.) ERNEST HUGHES.

A Warning to Parents

EDITOR THE CHRISTIAN CENTURY:

SIR: The content of "The Conqueror" came as no surprise. When members of the armed forces (not to mention civilians) act that way here in our own land, how could we expect them to act differently when they went overseas?

What a recommendation for universal peacetime conscription! What an environment in which to place susceptible 18-year-old boys! Every voting mother and father should read this article before permitting Congress to pass a universal draft law.

Lutheran Seminary, Mt. Airy, Pa. — R. G. PETERSEN.

NEWS *of the* CHRISTIAN WORLD

Congress Wins in Indian Provinces

Many States with Moslem Majorities May Have Coalition Ministries—Limit Teaching of Religion

TIRUVALLA, INDIA, March 1.—Results thus far in provincial elections do not lend much support to Mr. Jinnah's demand for the establishment of Pakistan. In the Northwest Frontier Province, which has a predominantly Moslem population, more Congress than Moslem League candidates were elected to the legislative assembly, and a Congress ministry is being formed. In Sind, which also has a Moslem majority and which is included in the Pakistan of Mr. Jinnah's dream, the ministry represents the Moslem League but there is a strong opposition party formed by a coalition of Congress party members and others. It is likely that when the Sind legislature meets later this month a coalition ministry will be formed. Assam, which Jinnah envisages as the eastern part of Pakistan, already has a stable Congress party ministry. In the Punjab, a stronghold of Islam, only 75 Moslem League candidates were returned to the house, which has a membership of 175, and it is probable that here too there will be a coalition ministry. Prospects are that in Bengal, last province in the proposed Pakistan, the elections to be held late this month will not return enough Moslem League candidates to form a ministry. There is no doubt that the Congress party will win majorities in the six remaining provinces which will hold their elections during March and April.

* * *

Widespread Famine Threatens

Unless more rice and wheat can be procured abroad in the next few months, there will be serious famine in India. Crops have failed in different parts of the country, and there has been great reduction in the quantity of cereals imported from other countries. It may be wondered why representatives of the Indian National Congress declined to join the food delegation that went to London and Washington to plead for India before the Combined Food Board. This statement by Jawaharlal Nehru may help explain: "At no time previously has the British government in India been so thoroughly distrusted by the people as at present. Their handling of the food situation since the war began has been astonishingly bad. Those who are responsible for this, both in the central government and in Bengal, have been severely condemned by an official commission of inquiry appointed by the government of India. . . . Yet some of these men are participating in the food delegation which is going abroad. It is not possible for responsible Indians to join the delegation which consists predominantly of such people."

* * *

Sees Hope in British Cabinet Mission

There is every indication that the British cabinet mission coming to India this month will be well received. We have it on the word of Lord Pethwick-Lawrence, one of the members, that the mission will act as the representative of the cabinet and carry the authority of the cabinet. The object of the visit is to secure the widest possible measure of agreement as to the method of framing a constitution and of setting up a constitution-making body. Mr. Jinnah has announced that Moslems will rise in revolt if the plan for Pakistan is not accepted before negotiations for the future constitution are started. He has demanded that two constitution-making bodies be set up, one to deal with Pakistan and the other for the rest of India. The cabinet mission, however, is apparently determined to find a solution for the political situation whatever the impossible demands that the Moslem League may make.

* * *

Apologize for Riot Damage To Methodist Church

Among the buildings set on fire or damaged during the recent riots in Calcutta was the American Methodist Church. Maulana Azad, president of the Indian National Congress, visited the church immediately after the event and expressed his sorrow at the damage. He requested the church to accept the Congress' offer to compensate it for the loss by collecting contributions from the people of the city. This compensation, he pointed out, would serve as proof that in the India of the future, places of worship in every community would be considered sacred by members of other faiths. It must be clear to all who have the welfare of India at heart, he said, that we cannot tolerate an attack on places of worship in any community, however small.

* * *

Measures Would Limit Christian Teaching in Schools

The All-Ceylon Methodist Church Synod (British) decided at its February meeting that its schools cannot abide by Ceylon's free education scheme, which demands that all aided schools provide religious instruction according to the religion to which the parent of the child belongs. The synod pointed out that it cannot impart instruction in non-Christian religions, since its schools are needed only to educate Christian children in their faith. Even if the refusal leads to the sacrifice of its schools, the synod declared, there can be no compromise on the issue of teaching something to which the Christian church cannot subscribe. . . . The Indian state of Cochin has passed an order prohibiting the practice of conducting prayers during study hours in schools under Christian management. Prayers may be conducted before or after school hours, when pupils who do not belong to the denomination in charge of the school may be kept away from them.

P. OOMMAN PHILIP.

Hungarian Cardinal Charges Persecution by Jews

Cardinal Mindszenthy of Budapest, according to Religious News Service, has refused to join the branch of the Conference of Christians and Jews now being organized in Hungary, on the ground that Jews in the political police are persecuting the Roman Catholic Church.

Catholics Plead For Federal Aid

Roman Church's Educators Urge Help for Private as Well as Public Schools if Tax Support Is Inadequate

ST. LOUIS, April 27.—The determined purpose of the Roman Catholic Church to seek public funds for its parochial schools was incorporated into a resolution passed this week at the meeting here of the National Catholic Educational Association. The resolution called for federal aid for public and non-public schools in localities "where the taxable resources are insufficient to finance a satisfactory school system." It declared that "the compelling purpose for federal aid to education will be defeated unless the federal funds are distributed, first, only to those areas where state and local resources are inadequate, and second, without distinction because of race, color, creed or attendance at a public or non-public school."

* * *

'Post-Dispatch' Comments On Resolution

The *St. Louis Post-Dispatch* expressed editorially its strong opposition to this resolution. "If Catholics were excluded from public schools," it said, "the National Catholic Educational Association would have a perfect case for equal access of parochial schools to any available federal-aid funds. They would also deserve per capita shares of local school taxes. Such exclusion, however, does not exist, nor could it be constitutionally established even if anyone wanted it. We fail, therefore, to follow either the 'without distinction of race, color, creed' plea of the official resolution or Archbishop McNicholas' contention that limiting the aid to tax-supported schools would nullify 'that freedom of education of which we boast.' . . . Public funds are for public purposes. One of the overriding public obligations is to provide secular schools observing a clear separation of church and state. Not only constitutional dictum but American tradition and contemporary majority judgment support the separation."

* * *

Warns Against Subjection To State

"Public funds in parochial schools would inevitably work against the purposes of both recipient and donor," continued the editorial. "They would make the church's purpose in some degree subservient to the state's, for the distribution of public money is necessarily qualified by some public control over the manner of its spending. Public aid to Catholic schools, moreover, would make an unassailable precedent for aid to Lutheran and other denominational schools—also to any minority which might desire special schools, such as the Socialist Labor party and the deep-water prohibitionists. From such division, however, the public schools could only come out weaker, less able to serve their mission of understanding among creeds, opinions and economic

classes. It is burdensome, of course, to pay dues to two sets of schools. We grant, too, that school taxes would be heavier if Catholic children were all in the public schools. However, it is a free choice. If Catholic parents choose by conscience, many others choose private schools by preference. The price is paid in either case for adequate conviction, which was never bought without price."

* * *

And So Forth

Lenten services sponsored by the metropolitan church federation were held in Christ Church Cathedral during the three weeks preceding Easter. The Good Friday services at the Ambassador theater had the largest attendance in years. The Easter sunrise service in the open-air municipal theater in Forest park drew a record attendance of 12,000 persons.

The Colored Methodist Episcopal Church will hold its quadrennial conference in St. Louis, beginning May 1.

The metropolitan church federation will sponsor its seventh annual laboratory training school at Delmar Baptist Church June 17-26. HAMPTON ADAMS.

Call for Stewardship

United Council in Spring Meeting Urges Churches Observe 'Enlistment Year'

COLUMBUS, OHIO, May 1.—The stewardship of getting, as well as of giving, was the challenge placed before the meeting here April 27-29 of the United Stewardship Council, which represents 28 major denominations of the United States and Canada. Mark A. Dawber, executive secretary of the Home Missions Council, started a lengthy discussion when he declared that real Christian stewardship covers not only how a person distributes the money he receives, but also by what methods and from what sources he receives it.

Delegates at the meeting heard plans for stewardship enlistment presented by representatives of the participating denominations, and adopted a pronouncement calling upon all those denominations to observe 1946-47 as stewardship enlistment year. They heard an address by Weldon F. Crossland, pastor of Asbury First Methodist Church, Rochester, N. Y., on "Present Day Trends in Local Church Finance," studied developments in the field of visual aids as relating to stewardship education, and took part in a symposium on the value of the United Stewardship Enlistment plan. They instructed the committee on further procedure to prepare material on the proposed merger of the council with the United Church Canvass to form a new department of stewardship in the Federal Council of Churches. A vote on this plan will be taken at the annual meeting of the council next November. STANLEY I. STUBER.

Churches Prepare Film on Overseas Relief

The Presbyterian Foreign Missions Board and the finance council of the Northern Baptist Convention have joined to sponsor the preparation of a film, "He Restored My Soul," showing the operations of church relief organizations in Europe.

A TONIC BOOK

JAMES M. LICHLITER'S

WHOSE LEAF SHALL NOT WITHER

★ Dynamic simplicities of the Christian religion which have direct bearing on the living of life are here given fresh and vigorous interpretation. In terms of modern experience the author discusses the meaning of religion, the nature of man, the reality of God, the significance of Jesus—not as theological problems but as convictions which bring to fruit the rich possibilities of life. Those who covet for themselves and for mankind a creative experience of Christianity will catch from these chapters an upsurge of aspiration like the rising of sap in dry bush and tree. $1.50

The Soil

1.—WHAT RELIGION IS FOR
2.—WHEN TROUBLE COMES
3.—THE ASSETS OF A MAN
4.—THE EVER-PRESENT GOD
5.—THE CONTEMPORARY JESUS

Growing Points

6.—THE DYNAMICS OF FAITH
7.—CREATIVE DEVOTION
8.—TAKING THINGS TO HEART
9.—THE TRIUMPH OF MEEKNESS
10.—THE PEACEABLE WILL

The Harvest

11.—THE IMPACT OF SPIRITUAL FORCE
12.—WHAT ORDINARY FOLKS CAN DO
13.—A GLEAM ON THE FAR HORIZON

HOW TO DEVELOP A CHRIST-LIKE PERSONALITY

Possibilities of the fruitful life are explored in a searching analysis of human "growing points" which when carefully cultivated will produce a personality alive in the truest sense—"like a tree . . . whose leaf shall not wither."

Such a personality, the author shows, is more than a cipher in a world of crowds. The way he thinks and the way he lives are of utmost social significance: "his branches shall spread, . . . and they that dwell under his shadow shall . . . grow as the vine."

The tang and romance of Christianity flavor this brilliant interpretation of the real purpose of religion—to cleanse the heart and mind, to strengthen the spirit, and to make man over into something that is a credit to God.

The stimulating chapters contain a wealth of sermonic material, the appeal of which is enhanced by the author's unusual skill in selecting and using illustrations as well as by his rare ability to make philosophical truths plain.

A FORCEFUL NEW WRITER

JAMES M. LICHLITER, young rector of Emmanuel Episcopal Church, Webster Groves, Missouri, reveals in his first book the vigor and originality of a fine mind. Son of the distinguished McIlyar Hamilton Lichliter, who for many years filled the pulpit made famous by Washington Gladden, he graduated from Harvard (B.A. 1933) *magna cum laude*, with honors in literature. Before assuming his present duties he served two years as junior canon of Christ Church Cathedral, St. Louis, and four as rector of Calvary Church, Columbia, Missouri. In the latter parish he kept in close touch with students of the state university and two junior colleges for women.

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY . NASHVILLE 2, TENNESSEE

Missions Join in Public Relations

Foreign, Home Agencies Create United Organization to Publicize Programs—Discuss Veterans and Church

NEW YORK, May 6.—A missions public relations office has been established by the joint committee on public relations formed last fall by the Foreign Missions Conference and the Home Missions Council of North America. Supported cooperatively by 127 foreign mission and 40 home mission member boards and societies, the office will seek through a joint program of public relations to make an impact on the public mind in favor of the world missionary enterprise. It will release news material to the religious press, daily and weekly newspapers and magazines of general circulation, and will represent world missionary interests to the radio and motion picture industries. The office is under the direction of Winfred P. Elson, general services secretary of the Foreign Missions Conference, and George B. Ahn, Jr., director of public relations of the Home Missions Council.

* * *

Sponsor Conference on Veterans and Church

A conference on "Veterans at Work in the Church" was sponsored by the service men's council of the Protestant council of New York city at Union Theological Seminary last Monday. More than 200 ministers and veterans attended. Demanding that the churches unite as did the armies in the war, Reinhold Niebuhr in an address to the conference called for a "faith that will ride over both the illusions and the disillusions of our age." Severe criticism as well as praise for the work of chaplains and the church during the war was voiced by two navy lieutenants and a petty officer; an army captain, a lieutenant, a chaplain and two enlisted men; three conscientious objectors; and a marine corps chaplain who took part in a panel discussion. They united in calling for "real work" to do in the church. Three addresses on "The Church Moves Ahead" were given by Robbins W. Barstow of the World Council of Churches for the nation and the world; by Earl F. Adams, executive secretary of the Protestant council, for the community; and by Roy A. Burkhart of First Community Church, Columbus, Ohio, for the local parish.

* * *

Veterans March with Communists

A line of marchers estimated to number 21,000 and lasting four hours moved down Broadway to Union square in New York's first May Day parade in five years. Two significant facts about the parade were that veterans marched with the Communists and that banners and songs for peace were widely displayed. Five hundred army officers and enlisted men led the parade with a banner inscribed, "Veterans for Peace." Over 3,500 other veterans in army and navy uniforms joined the groups of labor union men in other units. The banners denounced "imperialists" and "warmongers." The dominant theme of the parade and speakers was that "reactionaries" were trying to provoke another war with the United States and Great Britain aligned against the Soviet Union.

* * *

Condemn Injunction Against Picketing

Court injunctions against mass picketing were publicly condemned Friday as "a sinister development" by 233 clergymen of all faiths who were among more than 800 prominent signers of a strongly worded open letter released by the National Federation for Constitutional Liberties. Citing particularly the wholesale injunctions obtained by the Westinghouse corporation against striking members of the C.I.O. United Electrical, Radio and Machine Workers unions as "the most flagrant example of repudiation of the collective bargaining process," the statement says: "Such injunctions make no contribution toward a constructive solution of industrial disputes" but "substitute conflict and ill will for orderly, equitable and established methods of solving labor-management differences." Publication of the statement came as the nation-wide U. E. strike against Westinghouse entered its 13th week, with the corporation refusing to meet union demands for cost-of-living increases or to submit the dispute to arbitration.

* * *

American Bible Society Reports for 1945

Distribution of 12,243,355 copies of Bibles, Testaments and portions of the Bible during 1945 is reported by the American Bible Society. The Scriptures were circulated in 114 different languages. The average distribution for the preceding decade had been 8,251,197. More than 1,500,000 copies were sent to prisoners of war. The society supplied 1,682,932 copies to displaced persons, to those in liberated areas and to others as a part of its war emergency program.

* * *

And So Forth

The third nation-wide campaign of the United Negro College Fund was opened at the Rainbow room in Rockefeller center Thursday.

Frank S. Fry, pastor of the Staten Island Reformed Church, Port Richmond, and president of the Staten Island division of the Greater New York federation of churches, died last Tuesday.

The 100th anniversary of Yorkville Presbyterian Church was celebrated Sunday. The Yorkville Church combined with Brick Church in a new edifice on Park avenue a few years ago.

Rabbi Louis I. Newman preached the sermon in the Universalist Church of the Divine Paternity, while the pastor was attending the Universalist assembly at Akron, Ohio.

Ira De A. Reid, chairman of the department of sociology at Atlanta University, has been appointed the first visiting professor of Negro culture and education at the New York University school of education for the coming school year.

Arthur Acy Rouner, pastor of North Congregational Church, Portsmouth, N. H., has accepted a call to Cadman Memorial Congregational Church, Brooklyn.

J. HENRY CARPENTER.

Praises Japan's Labor Activity

Northwestern University Professor Says We Must Help Develop Strong Groups to Continue Democratic Ways

CHICAGO, May 6.—"All the directives we can issue will do no lasting good unless we can develop in the islands [of Japan] enough strong groups which, like labor unions, stand to profit from a continuance of democratic ways and will fight for them after the Allied armies pull out," Corwin Edwards, professor of economics at Northwestern University and a member of the eight-man commission which recently completed a probe of Japanese industrial combines for the state department, declared here last week. Labor unions, suppressed during the war, are reorganizing effectively, he said, under the occupation. Mr. Edwards believes that Japan's foreign trade, which was in a large measure an artificial economy, will for the most part disappear with the removal of the subsidies and the dissolution of the cartels that supported it. The nation, he suggested, will develop a sounder social life based upon a balanced economy.

* * *

Lutherans Discuss Marriage

A report defining the position of Lutherans on marriage and divorce was drawn up by a group of Lutheran educators and social welfare leaders at a conference called here April 22-23 by O. H. Pannkoke and H. J. Whiting of the National Lutheran Council staff. Among those in the group were O. P. Kretzmann, Missouri Lutheran Church, president of Valparaiso University; A. D. Mattson of Augustana Lutheran Seminary, Rock Island; E. T. Bachmann, United Lutheran Church, of Chicago Lutheran seminary; W. O. Doeshcher, American Lutheran Church, of Capitol Seminary, Columbus, Ohio; Margaret Ronnerud, Norwegian Lutheran Church, case supervisor of the Lutheran welfare society of Minnesota; E. F. Witte, Missouri Lutheran Church, director of Chicago Lutheran charities; and C. E. Krumbholz, United Lutheran Church, secretary of the department of social welfare of the National Lutheran Council. The report characterizes family life today as "the crisis center of modern society" and traces the cause to the conception of marriage as a contract and the consequent loss of "the sense of a divine, superpersonal institution" through which "under God's discipline man and wife grow in understanding, self discipline, and affection to make marriage a success. . . . The family prospers when religion flourishes, when the state maintains peace and when there is abundant work." The function of religion, if it is to preserve the home, the report concludes, is to bring all institutions from the service of sin and selfishness to the service of God and love.

* * *

'Hi Neighbor' Groups Do Good Job

The five-year civic education plan of the Chicago Urban League, headed by Frayzer T. Lane, director of civic education for the

league, will celebrate its first year's achievements in May. Known as the "Hi Neighbor" movement, it has organized five areas on the south side and one along Lake street on the west side to arouse Negro residents in these areas to participation in home and community improvement. Some of the results that will be reported are improved home decoration stimulated through exhibits and displays, health improvement through block-by-block health campaigns, cooperation with police and city officials for the enforcement of city ordinances controlling sanitation and housing, better police protection and garbage disposal, cleaner streets and alleys, a vast increase in lawns and shrubbery and the organization of juvenile police clubs for youth cooperation with law enforcement agencies for the correction of conditions and the checking of crime. That the groups have learned broader social thinking and responsibility is evidenced by the statement of Mrs. Helen Howard, field representative of the O. P. A., who says, "The 'Hi Neighbor' units have been the most helpful organization I know in spreading community understanding of O. P. A. price controls and community cooperation in their observance."

* * *

McCahey Defends Record

James B. McCahey, president of the Chicago board of education, in an address last week before the Western Society of Engineers in the Chicago Engineers' club for the first time undertook to answer the criticisms of the Chicago schools contained in the National Education Association's year-old report. To the charge of financial irregularities, McCahey pointed to the improved financial condition of the public schools over their condition in the midst of the depression. He defended the emphasis on vocational training on the ground that 90 per cent of the city's high school graduates do not go to college. The attacks on the school board, he charged, are part of a smear campaign promoted by groups who become vocal "just before political campaigns," groups who became enemies of the school board because they formerly profited from unnecessary appropriations which were curtailed by the present board.

* * *

And So Forth

Over 400 leaders in Protestant home missions, foreign missions, religious education, women's work and social action will be called together at Lake Geneva, Wis. July 28-Aug. 4 for a national adult planning conference under the chairmanship of T. T. Swearingen, director of adult work and family life of the International Council of Religious Education.

Racial discrimination in employment in Loop department stores, restrictive covenants that prevent adequate housing for Negroes by preventing their renting, purchase or erection of homes in most of the areas of the city, and amusements which bar non-whites from their facilities will be the targets of a non-violent but aggressive action program of an interracial unit in Chicago June 17-Aug. 17 under the direction of George M. Houser, Cleveland, Ohio, executive secretary of the Congress of Racial Equality (CORE). Last year a group of 18 did a very effective job in a similar project.

CHARLES L. VENABLE.

Nels F. S. Ferré

"One of the most original and religiously sensitive among American theologians."*

presents the first volume of his *magnum opus*

FAITH and REASON

Considering a basic problem in religious thought: the meaning and relation of faith and reason, Professor Ferré here begins an important series of works on Reason and the Christian Faith, of which this volume is the first.

Dr. Ferré's writings have ever been distinguished for their clarity, substance and positiveness. Here he embraces a gigantic theme with a competence and an ease that will attract many readers beyond theological and philosophical circles. The book also grew out of his intense conviction that a meeting ground for neo-orthodoxy and liberalism must be found.

Convinced that individuals and society, in order to become secure, strong and free, need both faith and reason, Dr. Ferré sets about three principal tasks in his book: 1) to determine the true and false use of science in establishing truth; 2) to explain the true and false use of philosophy, particularly with regard to religious knowing; 3) to define the peculiar nature and competence of religious thinking.

"Faith and reason both need each other. They come into conflict only when each tries to usurp the meaning of the other . . . Faith can act as an irritant and a vitamin to philosophy . . . Reason can keep faith to its proper task."

REINHOLD NIEBUHR says: "This is a very thoughtfu work which will clear up many misconceptions on this important and perennial subject. Professor Ferré takes cognizance of all the important theories of the relation of reason and faith and establishes his own position with the authority of genuine scholarship and religious insight."

"The author, Dr. Ferré, is increasingly recognized as one of the most promising younger leaders of Christian thought in the United States."—**Henry P. Van Dusen.** He has occupied the chair of Abbot Professor of Christian Theology at Andover-Newton Theological School since 1938.

$2.50

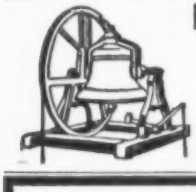
*according to John C. Bennett

at your bookseller

HARPER & BROTHERS

See them at your dealers!
SUDBURY
QUALITY
CHURCH *Worship* AIDS
A comprehensive selection of Communion Sets, Offering Plates, Altar Ware. **SEND FOR BROCHURE**
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET · BOSTON · MASS.

STAINED GLASS WINDOWS
WHITEMORE Associates
16 ASHBURTON PLACE
BOSTON 8 MASS.


MENEELY BELL CO.
22 RIVER ST., TROY, N. Y.
BELLS

MINISTER'S SERVICE BOOK
by JAS. D. MORRISON
"This book is a find! It is a matchless assembling of valuable material for the use of a busy pastor.
"What a wide field the editor has covered, and how well! The book leads to an appreciation of the beauty and dignity that may be achieved in Christian worship."
HENRY N. JORDAN
Chaplain Battle Creek Sanitarium
Battle Creek, Mich.
$1.50
Willett, Clark

Apply Again for Council Entry

Universalists Vote to Renew Bid Once Denied—Pension Fund for Ministers Enlarged

AKRON, May 2.—By the narrow margin of 12 votes the Universalist General Assembly voted here today to renew its application for admission to membership in the Federal Council of Churches. A long and heated debate preceded the taking of the vote. Opponents of the action argued that it would lessen the dignity of the denomination if, after having been refused admission, it again sought entrance into the council. Some also held that, in view of threatened withdrawal by certain conservative denominations if the council admitted the Universalists, the latter should drop the whole matter in order to save the council from embarrassment.

Expansion Funds Voted

In other actions the General Assembly voted to appropriate $50,000 to foster the expansion of Universalism in states where there are now no state conventions, and made a specific appropriation of $5,000 to assist new groups in Montgomery and Birmingham, Ala. It was announced that new churches have been established since the last assembly met at Van Nuys, Calif., Loon Lake, N. Y., and Wellesley, Mass. At least 20 churches closed for long periods have been reopened.

One resolution adopted made the Universalists the first American Protestant body to support creation of a Jewish state in Palestine. Another asked recall of Myron C. Taylor and abandonment of the Vatican embassy.

Missionary Work Reorganized

Ministerial pensions received much attention, as they do in most denominational gatherings these days. By pooling the pension funds of the larger state conventions it proved possible to bring the minimum pension up to $600 a year by Sept. 1, 1948. A continued effort will be made to increase this until a minimum annual pension of $800 has been reached.

All missionary work outside the United States will hereafter be carried on by a board composed of representatives from the Association of Universalist Women, the General Sunday School Association, the Minister's Association, Universalist Youth and the Board of Trustees of the Universalist Church. A department of education, to be formed by representatives from several Universalist organizations, was also authorized.

Officers elected for the next biennium include Rev. Ellsworth C. Reamon, Syracuse, N. Y., president; Mrs. Holbrook Mulford, Oak Park, Ill., Rev. Charles Wyman, Boston, and Mrs. David Cole, Danvers, Mass., vice-presidents; Rev. Donald Evans, Columbus, Ohio, Mrs. Ezra Wood, New Haven, Conn., Clement Robinson, Portland, Me., Major Paul Herschel, Peoria, Ill., Rev. Fred Leining, New York city, and Rev. Arthur McDavitt, Muncie, Ind., denominational trustees.

Catholics Open Hospital for Negroes in Birmingham

Religious News Service reports that a 75-bed hospital for Negroes will be opened in Birmingham, Ala., by the Passionist Fathers of the Roman Catholic Church. After an initial training period, the hospital will be staffed entirely by Negro doctors.

Washington Pastors Call on Truman

Some 250 members of the Washington, D. C., ministerial union met at St. John's Episcopal Church April 29 to pray for the President of the United States. Then they paid a visit to President Truman and presented to him a statement commending his creation of the Famine Emergency Committee and declaring that the American people are ready to make genuine sacrifices that others may eat and live.

Salvation Army to Supervise Closing of Devil's Island

Maj. Charles A. Pean of the French Salvation Army recently passed through New York on his way to French Guiana, where he will direct the closing of the notorious penal colony, Devil's Island. Liquidation of the colony was voted by the French government in 1938, but could not be carried out while the war continued. More than 5,100 prisoners are to be repatriated. The Salvation Army in France has taken a leading part in agitating for the abandonment of this ill famed prison.

Offer Prizes for Mission Plays

A one-act play contest, with prizes totaling $600 for the six winning plays, has been announced by the Board of Foreign Missions of the Presbyterian Church, U.S.A. The contest closes Dec. 1.

Anglican Church Saved For Male Ministry

The turmoil in the Church of England caused by the ordination by the Bishop of Hongkong of Miss Lai Tim Oi, a deaconess, to the Anglican priesthood has been ended by Miss Lai's resignation. Bishop Hall, having been condemned by the other Anglican bishops in China, has agreed to accept the resignation.

A Bible for the Liberal

Edited by DAGOBERT D. RUNES, Ph. D.
with a Foreword by LIN YUTANG

PRINCIPLES of ethics judiciously selected from biblical literature, including the Hebrew Books of Wisdom and the Apocrypha, but minus the mythological and ritualistic overtones. The essence of true Christianity and Judaism for liberals.

"Constitutes a valuable study in comparative religion and should be used by both Christian and Jewish theologians."
—Rev. Charles S. MacFarland, *General Secretary Emeritus Federal Council of the Churches of Christ in America*

Just Published *Limited Edition,* **$3.50** Order from Your Bookseller or
PHILOSOPHICAL LIBRARY, *Publishers*
15 East 40th Street, Dept. 63 New York, 16, N. Y.

Methodists Keep Expulsion Power

But New Zealand Conference Holds Hot Debate in Wake of Dropping Minister for Pacifist Sermons

TIMARU, N. Z., March 19.—The pacifist issue came up in an unusual way to agitate the recent Methodist Annual Conference, held this year in Auckland. Early in the war the conference expelled one of its members because of his refusal to obey a resolution against the preaching of pacifist views. There has been considerable heartburning in the Methodist Church ever since. This year a committee recommended that when a minister is considered guilty of a breach of discipline he should be suspended for 12 months before expulsion is considered. The object, of course, was to prevent the conference from making decisions in the heat of an excited debate which would subsequently be regretted. After a stormy debate the recommendation was altered to provide that the conference should retain the power to expel, but must remember that it could alternatively suspend.

* * *

Dancing Permitted in Church Halls

Another question which has been agitating the Methodists is dancing in church halls. A committee, appointed by last year's conference, presented a motion which would have forbidden such dances. This was strenuously opposed by many speakers, one declaring that he had attended public dances that were more decorous than some church socials. Ultimately an amendment which grants local church leaders permission to allow dancing in their halls was carried by a majority of almost two to one.

* * *

Church Union Plan Accepted

Although it called forth a much less spirited debate, perhaps the most important resolution adopted by the conference, and the one most far-reaching in its effects, expressed approval of the proposed basis of union which had been drawn up by a committee composed of representatives of the Methodist, Presbyterian and Congregational churches. As the basis has now been approved by all the churches concerned, the way is open for taking steps which ultimately should lead to organic union. The prospects in this respect are much brighter than they appeared to be even a year ago.

* * *

Chancellor Calls for University Reforms

The chancellor of the University of New Zealand, by his address at the annual meeting of the university senate, startled the general public and focused attention upon a disturbing situation. He declared that the senate was administering a third-rate university, in that it was little more than an institution to which young men and women went in order to secure as speedily as possible the academic labels necessary to "land a good job." A five-year plan of reform was suggested by the chancellor, who urged that much greater encouragement be given to research by both members of the teaching staff and students. There is general agreement that his outspoken criticism was needed. The main causes of the unsatisfactory condition of the university are woefully inadequate staffs, buildings and equipment. The number of students has more than doubled in the past ten years and yet there has been no corresponding increase in teaching staffs or accommodation.

* * *

Food Rationing to Aid Starving Refused

The churches have taken the lead in rousing the nation to more vigorous action to help the countries which are suffering from food shortage. Not that the people needed much rousing. There has been widespread sympathy and eager desire to help ever since the facts of the food crisis have been made known. A positive lead was, however, needed, and this has been provided by a deputation to the government from the Interchurch Council on Public Questions. The deputation, with which the Red Cross Society and the Federation of Labor were associated, asked for further rationing of New Zealand food that more might be available for export. This request was not granted, but the prime minister announced that a national campaign for the voluntary surrender of coupons for rationed foodstuffs and a complete elimination of waste with a view to saving additional food would be launched immediately.

* * *

To Continue Agitation For Food Rationing

This did not completely satisfy the representatives of the churches. Before the deputation retired the Bishop of Wellington asked the prime minister if he had any objection to the churches' rousing the public in favor of further compulsory rationing. Mr. Fraser replied that he had no objection at all, and added that the government would reconsider the question of compulsory rationing after the voluntary system had been given a trial.

* * *

'The World Do Move' Department

New Zealand is the antipodes to the British Isles. Last week a Royal Air Force Lancastrian, with two complete crews and mail, flew from England to New Zealand in 60 hours, 43 minutes. After spending a day here the aircraft set off on the return flight, which it accomplished in 61 hours, 28 minutes. Two and a half days from England to New Zealand! The first settlers here, a little over 100 years ago, endured a voyage of six months.

MALCOLM W. WILSON.

Defeat Liquor Control

South Carolina Legislature in Special Session Fails to Vote Regulation

DAVIDSON, N. C., April 16.—Liquor sales in South Carolina will continue without adequate control. Immediately after the regular adjournment of the legislature Governor Williams called an extraordinary session for the special purpose of raising money for the budget and revising what he described as the "intolerable" liquor situa-

For Recording A Life's Ministry

MY PASTORAL RECORD

★Here is a book of lasting value to any minister. It will be welcomed by him and treasured for a lifetime—and will be handed down to future generations with a sense of pride in a job well done.

In a convenient form this book provides for a permanent record of the activities of a ministerial life for a span of fifty years. Each of 19 forms contains adequate space for a detailed account of the event recorded. For example: the "Record of Baptisms" has entry space for date, name, address, place, age, and remarks.

A COMPLETE RECORD

Forms for the following are included: Pastorates, Baptisms, Members Received, Marriages, Funerals, Sermons Delivered, Pastoral Calls, Evangelistic Meetings Held, Special Funds Raised, Churches and Parsonages Built, Lectures and Special Addresses Delivered, Writings Published, Personal Giving, Salary Received, Perquisites Received, Personal Gifts Received, Vacation Periods, and Summarized Record of Life Ministry.

This is an excellently made volume—made to last a lifetime and more. It is bound in dark maroon grained and embossed Fabrikoid, rubbed to give a soft, two-tone effect. The 480 ledger-stock pages (7⅞ by 11 inches) have rounded corners with gold edges.

Symbols signifying different phases of ministerial work are blind-die stamped around the edges of the cover and reproduced on the title page. The title is stamped in gold across the top of the cover, and a panel for engraving the minister's name is blind-die stamped near the bottom.

$7.50 GIFT BOXED

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY • NASHVILLE 2, TENN.

tion. The revenue was promptly raised by an increased tax on liquor, to be absorbed by the dealers. But after two weeks of wrangling the liquor situation remained untouched. The present arrangement permits sale by private licensed dealers. The house proposed a state-operated system throughout; the senate wanted the state to carry on wholesale liquor business only, leaving retailing to private enterprise. At one time the senate proposal included an appropriation of $2,000,000 as a revolving fund for an alcoholic beverage board that would administer the law. Such a scheme, said Senator Brown, would make the late and unlamented state dispensary system "smell like a geranium." Besides rejecting both house and senate proposals, the legislature turned down a compromise conference report which would have limited to three gallons the amount of liquor any person other than a dealer could possess at one time, prohibited wine and beer advertising on billboards, made criminal conviction a bar to license-holding, required dealers to be qualified electors of their counties, and prohibited drinking in public places.

* * *

Scores Unlimited Power Of State Legislature

"Good government in South Carolina is difficult if not impossible under the present system," said Samuel M. Derrick, professor of economics at the University of South Carolina, in a recent address at Coker College. He pointed out that the legislature has such unlimited authority that the governor is almost powerless, that county governments are mere legislative puppets, and that the independence and integrity of the judicial system are imperiled by unhealthy election practices.

* * *

Vote Against Proposed Liquor Stores

A.B.C. liquor stores attempted to enter Rockingham county in central North Carolina, but more than 100 churches united in a solid front against the wet effort, and in a local election surprised political forecasters by a dry victory. In eastern North Carolina there are 25 counties with liquor stores, in which the total sales for 1945 averaged more than $1,000,000 for each county. Incidentally, these are not the state's most populous, prosperous or healthy counties.

* * *

Negro College Observes 79th Anniversary

April 9 marked Johnson C. Smith University's 79th anniversary. This Negro school was founded in 1867 by the (northern) Presbyterian Board of Missions. Its first campus was donated by Col. William Myers, wealthy white Charlottean. Until 1891 the school was staffed almost entirely by white persons, only one Negro teacher serving it during that period, but now for a long time it has had an all-Negro staff. Since 1907 the university has been under the presidency of H. L. McCrorey. Its endowment at present is $1,300,000. Leading speaker at the commemoration ceremonies was Armond W. Scott, an alumnus who is judge of the Washington, D. C., municipal court.

* * *

And So Forth

After two years without a convocation, the North Carolina council of churches is to meet in Charlotte April 23-25. The variety of special interests for which provision has been made is wider than ever before. Six different groups will function. United Youth Day will be observed at the same time in Charlotte.

North Carolina's attorney general has ruled that outside groups which sponsor and provide funds for Bible courses in the state's public schools may not select teachers for the courses. This ruling, however, will not disturb the present program. It has always been the responsibility of principals to nominate Bible teachers as they do other staff members.

A commencement on April 13 brought to a close the University of North Carolina's celebration of its 150th anniversary. Among those who received honorary degrees were Secretary of State Byrnes; E. E. Barnett of the national Y.M.C.A.; the presidents of Wisconsin, Cornell and Princeton universities and of Sweet Briar College and Colgate-Rochester Divinity School; Clarence Dykstra of the University of California; Julian Price, Carolina insurance magnate; General Simmons, head of the army's preventive medicine division; and Robert S. Woodworth, distinguished psychologist. Twenty-six of the 39 recipients of honorary degrees were born in the south.

KENNETH J. FOREMAN.

Migrants To Be Aided

New York Governor Signs Bills to End Abuses in Workers' Camps

SYRACUSE, N. Y., April 29.—"The people of New York do not wish to eat food which has been harvested at the cost of human misery," said Governor Dewey in signing two special measures passed by the last legislature to remedy conditions in the migrant camps of the state. One bill gives the state health officer the power and duty to force the discontinuance of situations which are in violation of the public health law or sanitary code. The other provides for registration by the state of all employers who recruit, transfer or are responsible for bringing into the state 10 or more migrant workers.

These laws, along with stricter enforcement of the child labor statute, are expected to result in eliminating the worst evils of the 1945 camps as reported by the Consumers League and publicized in its booklet, *The Joads of New York*. The state itself is taking over responsibility for the

Order of Worship Folders

Attractive—appropriately designed. First page imprinted your church name, address, etc., last page church officers, announcements. Best grade mimeograph paper. Economically priced. Samples sent.

A. H. HAGENAH
511 W. Mifflin St., Madison 3, Wisc.

HELP! HELP! HELP!

Men with character and Christian principles—to serve as sea going cowboys, assisting Heifer Project and UNRRA Livestock shipping program. Approximately two month trip. Remuneration $150.00 per trip. Write Heifer Project Committee, New Windsor, Maryland.

BOOKS FOUND FREE!

WHAT BOOKS DO YOU WANT?
We quote lowest market prices. No charge for locating Hard-to-Find and Out-of-Print Books. All books, OLD or NEW, mailed POST-FREE.
SEARCHLIGHT BOOK BROTHERHOOD
22 East 17th Street, New York City

300 Favorite Poems

T. C. Clark, Compiler

Not highbrow, but discerning
The Lutheran

Good for everyday living
Christian Standard

Attractive, easy to read
Springfield Daily News

Ably compiled, easily comprehended
Presbyterian Tribune

Cheering, uplifting
Christian Century

Very useful, very quotable
American Friend

$1.00

Willett, Clark & Co.
37 W. Van Buren, Chicago 5

Experience proves that between a third and a half of those who send a dollar for a 13 weeks' Acquaintance Subscription become permanent readers of The Christian Century. How about trying it yourself?

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago 5

Please send The Christian Century for 13 weeks. Enclosed $1.00.

Name.....

Address.....

child welfare projects which were formerly carried on by the Home Missions Council with subsidies from the federal government. This summer 20,000 migrants are expected —many more than in previous years. Four Negro theological students will be employed as chaplains for the Negro groups.

* * *

Calls Atom Bomb 'Immoral'

"Unbelievable immorality" was the phrase used by Norman Cousins, editor of the *Saturday Review of Literature*, in a recent speech in the Jewish Temple in Utica, to describe the way the United States dropped the atomic bomb without demonstrating its power before using it for destruction. Mr. Cousins said America had become feared and hated by other powers and nothing would now meet the situation except world government. "We jumped a thousand years with the discovery of the bomb," he declared, "and our thinking on international questions must now take the same jump."

* * *

Federated Churches Are Mission-Minded

A study of the Baptist units in 113 federated churches, over one-fourth of which are in this state, has been made by Mark Rich, secretary of rural work for the Northern Baptist Convention. He found that these churches are making per capita financial contributions to the denomination's unified missionary budget which exceed the average in many associations. The report dispels the idea that joining in a federated program separates a church from support of its denominational missionary program.

* * *

And So Forth

Garland W. Lacey, pastor of the Presbyterian Church of New Hyde Park, has become director of youth and adult work for the state council of churches.

Isaac K. Beckes, young people's secretary of the International Council of Religious Education, will be the speaker at a number of interdenominational youth council meetings during the second week of May.

Murray Shipley Howland has resigned from the pastorate of the First Presbyterian Church of Binghamton and is retiring from the active ministry because of his health.

Robert Wells Youngs, whose pastoral relation to the First Presbyterian Church of Watertown was dissolved by St. Lawrence presbytery when he entered the army chaplaincy, has been issued a new call by the congregation and will soon be installed a second time. Charles K. Imbrie, supply pastor at the Watertown church during the war, is leaving for Hawaii to serve a Congregational church.

Henry E. Allen has resigned from the presidency of Keuka College to accept a position with the Planned Parenthood Federation of America. He will administer the New York office and share the responsibility for planning the national program.

The first two in a series of extension institutes in theology to be sponsored by Auburn Theological Seminary this summer will be held respectively at Perry, May 20-21, and at Oak Point Inn on the St. Lawrence, June 10-11. The institutes are intended as a service to rural clergy and will be open to ministers of all denominations.

WALTER D. CAVERT.

White Primary Ends in Georgia

Governor Refuses to Call Session to Nullify Supreme Court Ruling—Reactionary Forces Defeated

ATLANTA, May 1.—The fact that Negroes are voting in the Democratic primaries in Georgia is expected to have an important bearing on the state elections in July. On April 1 the Supreme Court declined to review the rulings of lower federal courts that Negroes are entitled to vote in Democratic primary elections in the state. This decision settled the issue so far as present election laws are concerned. Efforts have been made by some opponents of Negro voting to have a special session of the legislature called to change laws related to the white primary, but Gov. Ellis Arnall has refused to call such a session.

* * *

Church Women Applaud Governor's Stand

The Georgia council of churchwomen in its annual session expressed approval of the governor's stand, and urged educational rather than racial qualifications for voting. In some cities literacy tests are being given to those applying for registration, but officials declare no racial discrimination is being made. Negro participation in the state primaries is stimulating both white and Negro registration on an unprecedented scale. It seems that the old charge from northern states that southern elections never draw more than a small fraction of voters to the polls will no longer apply to Georgia.

* * *

Reactionary Forces Repudiated

Reactionary forces led by Eugene Talmadge, former governor, are seeking to make white supremacy the campaign issue. The first counteraction to these tactics has come from Augusta, where the "Cracker party," a political machine controlled by Speaker of the House Roy Harris, has been repudiated. Harris, who has been an ardent advocate of a special legislative session to continue the white primary, was defeated for re-election. Progressive elements in the state are expected to support James B. Carmicael of Marietta to succeed Arnall as governor. The present law limits a governor to one term.

* * *

Supports Pay Increase For Teachers

Georgia teachers are welcoming an order by Governor Arnall that $3,000,000 in state funds be set aside for a 50 per cent increase in pay for teachers in the last four months of this year. The question of continuance of this increase will be set before the new administration which comes into office next January. Governor Arnall has kept his pledge that there would be no increase in taxes during his term, and has required that funds be on hand before any increases were made in expenditures. His administration has freed the state of a debt of some $35,000,000 inherited from the previous regime. During his term appropriations to education have been almost doubled. The state is now

* * * * *

Timely inspiration and information in a dynamic book

The ROOTS of AMERICAN LOYALTY

by Merle Curti

To meet today's need for re-affirmation of the values in our national past, a Pulitzer Prize historian here presents a highly readable history of American patriotism. Everyone concerned with the spiritual problems of our times will find a wealth of unique material dramatically presented.

At all bookstores $3.00

COLUMBIA UNIVERSITY PRESS

Morningside Heights, N. Y. 27

designating for education a greater portion of its income than is any other state in the country.

* * *

Georgia Will Fight Tuberculosis

The Lions clubs and other groups in Georgia are advocating the utilization of the old state tubercular hospital at Alto as a training school for delinquents. Patients at Alto will soon be transferred to the 3,000-bed government hospital at Rome, which has been taken over by the state as a tuberculosis hospital to serve 5,000 patients a year. Mass x-ray examinations are being made in the cities. Savannah recently gave such examinations to 84 per cent of its population over 15 years of age. Out of 70,000 examined, about 400 unsuspected cases were found. On this basis, there are over 15,000 unrecognized cases of tuberculosis in the state.

* * *

Says G. I.'s Make Good Students

Answering a charge by a member of the board of regents of the state university system that colleges are being crowded by veterans who are loafing while enjoying privileges under the G. I. bill of rights, J. G. Stipe, registrar of Emory University which has over 1,000 former service men as students, has declared that the veterans are doing better work than the non-veterans. "As a body, they are serious-minded and have learned how to work," he said. Similar endorsement of G. I. students has come from other college authorities.

* * *

And So Forth

The Georgia Baptist Sunday school convention met in Augusta April 23-25. A feature of the convention was a daily forum conducted by Daniel A. Poling and Ralph McGill, editor of the *Atlanta Constitution*, on international problems, race, divorce, communism and labor.

The C. I. O. is planning to spend $1,000,000 in an aggressive campaign to organize more southern workers and expand its program in the south. Headquarters will probably be in Birmingham.

The Methodist home visitation revival in Atlanta in recent weeks has brought 4,012 additions to local churches. Other Methodist churches over the state are reporting additions in the same ratio.

The 1945 Georgia Baptist convention report, recently off the press, reveals that Georgia Baptists have 2,531 churches with 581,599 members. Last year there were 21,057 baptisms. Sunday school enrollment increased by 26,580. Contributions to denominational causes totaled $8,651,563.54, an increase of nearly $2,500,000 over 1944.

PHILLIP J. McLEAN.

To Aid Church Press

Editors of Protestant Publications Seek to Set Up Cooperative News Agency

WASHINGTON, April 26.—The Protestant press of this country will be served by a Protestant news and public relations agency if the Associated Church Press has its way. That body, which is composed of the editors of Protestant papers, concluded its largest annual meeting here today. Its principal business was to discuss the report of a committee which had been considering this proposal. Guy Emory Shipler, editor of the *Churchman*, headed the committee. The resolution that finally carried almost unanimously declared that such an agency is greatly needed and should be set up by cooperation between the editors, the denominations and the leaders of the interchurch agencies. The Federal Council of Churches, the International Council of Religious Education, the Foreign Missions Conference and the Home Missions Council were all represented at this meeting.

The editors "condemned" the President's renewal of the Vatican embassy and asked for a Senate investigation of the appointment without the consent of the Senate, as prescribed by the Constitution, of Ambassador Taylor. They denounced what they described as "anti-Protestant bigotry," which they claimed is on the increase in this country. They set up a commission to outline a plan for the improvement of the quality of personnel available to the religious press.

Among the speakers to whom they listened were Roscoe Drummond of the *Christian Science Monitor;* Admiral Thomas, chief of navy chaplains; Daniel A. Poling, pastor of the Baptist Temple, Philadelphia; Paul Heard of the Protestant Film Commission; Kermit Eby of the C. I. O.; Nelson Cruikshank of the A. F. of L., and a Washington representative of the National Association of Manufacturers. Among those who had given the editors an appointment but who failed to meet the appointment were President Truman, Drew Pearson and General Miller, chief of army chaplains. Although the annual meetings of the Catholic Press Association are always attended by leaders of that church, not one top-rank Protestant leader appeared at this meeting.

HAROLD E. FEY.

The Church Roll

Thomas P. Hickman, Washington, D. C., banker and United Lutheran Church layman, has been elected president of the Lutheran Layman's Movement.

Paul de Labilliere, dean of Westminster Abbey in London, died April 28.

H. R. Knickerbocker, war correspondent; Eddy Asirvatham, Indian Christian leader; and Walter W. Van Kirk, Samuel M. Cavert and G. Bromley Oxnam of the Federal Council of Churches gave the annual Merrick lectures at Ohio Wesleyan University this year. Ewart E. Turner, formerly pastor of the American Church in Berlin, was present as a special consultant for the lecture series, which this year was built around the theme: "The Spiritual Rehabilitation of the World."

Wilton E. Bergstrand, youth director of the Evangelical Lutheran Augustana Synod; William Keys, secretary for youth work on the American Committee for the World Council of Churches; and Isaac K. Beckes, director of young people's work of the International Council of Religious Education, have been appointed as the American members of the World Council's new youth department.

Edward G. Kaufman, president of Bethel College, Newton, Kan., and Ernest E. Miller, president of Goshen College, Goshen, Ind., will spend the summer in Europe arranging for the registration of refugee students in American Mennonite schools and for the setting up of short courses in Europe for Mennonite students from America.

Sherwood Eddy, internationally known Y.M.C.A. leader, and Catherine Louise Gates, of Jacksonville, Ill., were married on April 27.

For Overseas Relief

The following contributions which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

Community Church, Park Ridge, Ill.	$ 6.00
Mrs. Edna Armstrong, Ulverton, Quebec	5.00
Protestant Churches, Escalon, Calif.	43.00
Friends Methodist Home, Topeka, Kan.	5.00
Baptist, Congregational and Methodist churches, West Winfield, N. Y.	50.00
Eight Protestant churches, Williamson, N. Y.	117.50
R. A. Wolff, Westwood, Mass.	6.65
Robert E. McCrea, Home City, Pa.	25.00
Anonymous, Grinnell, Iowa	1.00
Meeker County (Minn.) Ministerial Association (additional)	90.00
Union Good Friday Service, downtown churches, Kansas City, Kan.	$ 50.80
Anonymous, San Diego, Calif.	5.00
Community Good Friday Service, Marshall, Minn.	37.50
	$ 379.45
Previously acknowledged	$9,798.80

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

A Letter for Evie (MGM) Comedy about a small, meek G. I. who carries on romantic correspondence with girl to whom he has sent as his own a picture of his athletic buddy. When both meet girl, complications ensue. A simple, obvious tale, *interesting in an unpretentious way.* M, Y

Open City (Italian film) *Drama.* Pursuit by Gestapo of underground leaders in Rome, and, after capture, harrowing torture through which men retain their secrets and their dignity as men. Shown only in "art" houses, film has certain overtones which, while perfectly honest, probably would not pass Production Code. It is acted mainly by amateurs against actual backgrounds — streets and living quarters amid ruins of city, and gives the impression that what is seen actually happened that way. Vivid characterizations, realistic action, tense with suspense. *Cruelly strong fare—and convincing.* M

Sentimental Journey (Fox) *Drama* about an imaginative adopted child who devotes herself after foster mother dies to rescuing latter's spoiled, bereft husband from slough of despair—encouraged by visions in which dead mother speaks to her. The most *embarrassingly synthetic* display of sentimentality to mar the screen in a long time. So obviously designed as a tear-jerker as to be laughable. M, Y

So Goes My Love (Univ.) *Comedy.* Home life of Maxim the inventor as based on biography by his son, "A Genius in the Family." We see nothing of what the man did as inventor—only the cute domestic scenes in which he had a part. A simplified "Life With Father"—even to period and decoration. Unoriginal and shallow—but *pleasantly entertaining.* M, Y

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Marie Louise, Our Vines Have Tender Grapes, What Next, Corporal Hargrove?

For Mature Audience: Colonel Blimp, From This Day Forward, The Last Chance, The Lost Weekend, Pride of the Marines, Rhapsody in Blue, The Seventh Veil, The Silver Fleet, The Southerner, Spellbound, The Spiral Staircase, The Story of G. I. Joe, They Were Expendable, A Walk in the Sun. 5-15-46

New Methods in Biblical Interpretation Imperatively Needed

Legend identified the lost tribes of Israel with Jacob's beloved wife, Rachel. But on the other hand, the patriarch's unloved wife, Leah, was the legendary ancestress of post-exilic Jewish writers through whom the Bible has come to us. These writers' treatment of the "Tabernacle in the Wilderness" is most remarkable and arresting:

The chief architect is a descendant of Leah. The leading donors of equipment are descended from Leah. The Tabernacle is entirely surrounded by descendants of Leah, preventing approach by Ephraimites, the sons of Rachel. Sacrifice on behalf of Israel may be offered only by priests descended from Leah. The position of honor, facing the sunrise, is held by the Leah-tribe of Judah with other Leah-tribes. But the Rachel-descended Ephraimites are ignominously stationed on the west, or back, side of the camp. The march through the desert is headed by Judah and other Leah-tribes, to which are attributed the greatest military power; while the Ephraimites, to whom is attributed far less fighting strength, march in the rear.

On the other hand, in actual, objective history before the Exile, the Ephraimites (descended from Rachel through Joseph) are protected by Judah from the deadly enemy Edom. The tribe of Judah is wedged in between Ephraim on the north and Edom on the south. And this pattern of authentic history is followed by legend: "Jacob sent messengers . . . unto the land of Edom; and the messengers returned saying, Esau cometh with four hundred men. . . . Then Jacob divided the people into two bands. . . . And he put Rachel and Joseph hindermost", — in the safest position, farthest from the approaching Edomites.

(An interesting Sunday afternoon can be spent in tracing out the maternal origin and history of the tribal ancestors in Genesis, chapters twenty-nine, thirty, thirty-two, thirty-three, thirty-five, verse sixteen foll.; and then comparing with tribal dispositions in the book of Numbers, chapters one, two, three, four, seven. (See Exodus, chapter thirty-one.)

The meticulous arrangement of the Tabernacle as a Leah-monopoly is the response of the Jewish, priestly school to the reverse disposal of the Hebrew nation in pre-exilic history and legend. As thus depicted, the Sanctuary stands at the brilliant focus of Priestly, or ecclesiastical, narratives which, in practice, have had three effects, as follows:—to put ritual error on a plane with moral delinquency; to dim out the great Hebrew prophets behind the imposing facade of Priesthood; and to obscure Jehovah, the champion of social and economic justice, behind the outlines of a conventional Deity who is preoccupied with individual "sin".

Evolution toward One God began prior to the Babylonian Exile, under the economic pressure of social problems. But as already pointed out, the growth of monotheism in Judah after the Exile, and in the ancient and medieval Church, could not carry the weight of economic reform. This difficult paradox, however, has been in course of gradual resolution since the close of the Middle Ages; and it is rapidly approaching a climax on the international stage. A bright light is thrown on the general subject by the recently issued **Cambridge Economic History** (Cambridge University Press). Note the treatment of St. Chrysostom, the last of the ancient Church Fathers who dared raise the economic problem, and who knew far more about the Bible than did those who accomplished his downfall.

—Louis Wallis.

Advertisement

WILLETT, CLARK BOOKS

The New Leviathan

PAUL HUTCHINSON. "You will not find anywhere a more realistic analysis of the indirections, the stupidities and the naiveté of the church, coupled with so profound a conviction that only the Christian church has what the world most needs for its salvation." *The Pulpit.* $2.00

A Christian Global Strategy

W. VAN KIRK. "Cannot be too strongly recommended to the ministers of our churches, and to laymen and laywomen as well, who want to be challenged by a call to greatness in this day of spiritual crisis." *Social Progress.* $2.00

The Man Christ Jesus

JOHN KNOX. "A scholarly apologetic for the uniqueness of Jesus. Brings Jesus to life as he was in his own time and suggests his meaning for us." *World Call.* $1.00

Christ the Lord

JOHN KNOX. "An understandable, historically dependable, religiously stimulating account of what the New Testament says and means about Jesus." *The Pastor.* $1.75

I Beheld His Glory!

JOHN EVANS. "A fast-moving, newsworthy story of the final days of Jesus. The book is gem-like in quality." *Advance.* $1.00

Highland Shepherds

A. W. HEWITT. "Speaks out of the distinguished service of the author as a minister. Good medicine, administered with the sugar of charity." *Christian Advocate.* $2.00

The Shepherdess

A. W. HEWITT. "Guiding wisdom for the minister's wife. Hewitt softens his sharp jabs of advice with enjoyable humor." *Christian Standard.* $1.75

Philosophical Heritage of the Christian Faith

HAROLD BOSLEY. "Beyond question, theology is largely indebted to philosophy. As Dr. Bosley says, 'In a real sense our search for God is philosophy's search for reality.' " *United Presbyterian.* $2.00

God's Back Pasture

A. W. HEWITT. "The smaller church is stressed as the most fruitful field for results—rather than the city church." *Zion's Herald.* $1.50

This Is Judaism

F. M. ISSERMAN. "A wide reading of this book would do much for a better understanding of the strength and persistence of the Jewish faith." *United Church Observer.* $2.50

God In Us

A. C. GARNETT. "Fulfills its function admirably —'a liberal Christian's philosophy of religion for the general reader.' " *R. C. Miller.* $1.50

Greater Good Neighbor Policy

W. C. BARCLAY. "Illuminating and informative, concerned with matters which are of major importance for the future of the western hemisphere." *Religious Book Club.* $2.50

Every Day a Prayer

M. H. BRO. "Christian thought colors almost every page, and there are the vari-colored tints of classicists, poets, philosophers." *Christian Advocate.* $1.50

Poems for Life

T. C. CLARK, compiler. "Many fine poems which were new to me and which will be of great value in sermon-making." *J. G. Gilkey.* $2.50

Willett, Clark & Company: 37 West Van Buren Street, CHICAGO 5, ILLINOIS — *From Your Bookseller*

ology
osley
phi-
sby-
$2.00

essed
than
1.50

book
the
th."
2.50

bly
for
.50

na-
jor
m-
50

ost
of
d-
50

ns
be
9.
0